

THE PACIFIC

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Volume LI.

SAN FRANCISCO, MAY 30, 1901.

Number 22.

Answers.

DO you think of the days that are gone, Jeannie,
As you sit by your fire at night?
Do you wish that the morn would bring back the time
When your heart and your step were so light?
I think on the days that are gone, Robin,
And of all that I joyed in then;
But the fairest that ever arose on me
I have never wished back again.

Do you think of the hopes that are gone, Jeannie,
As you sit by your fire at night?
Do you gather them up as faded fast.
Like buds with an early blight?
I think of the hopes that are gone, Robin,
And I mourn that their stay was so fleet,
For they fell as the leaves of the red rose fall,
And were ever in falling sweet.

Do you think of the friends that are gone, Jeannie,
As you sit by your fire at night?
Do you wish they were 'round you again once more,
By the hearth that they made so bright?
I think of the friends that are gone, Robin,
They are dear to my heart as then,
But the best and the dearest among them all
I have never wished back again.

—Dora Greenwell.

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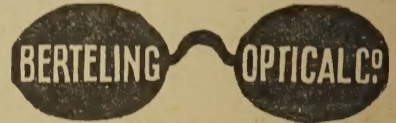
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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, May 30, 1901.

Kind Deeds.

One kindly deed may turn
The fountain of thy soul
To love's sweet day star, that shall o'er thee burn
Long as its currents roll. —Holmes.



Agnosticism has not commended itself to the world by the marriage pledge framed by the new organization at Cincinnati. Persons who pledge themselves, before marriage, to divorce if they find themselves not living together congenially are very likely not to try, in many cases at least, to live that way. This organization, which is to begin its propaganda at the Pan-American Exposition and continue it later through traveling representatives in leading cities, is based on the teachings of Robert Ingersoll. Its aim is to inculcate belief in the non-existence of God. It is safe to say that it will not gain many adherents. The world gives less heed to such teachings than it did some years ago. Even Ingersoll, as he stood by the grave of loved ones, talked of the rustle of angel wings and the faint gleam of a star. Hearts will hope ever; and they will not only hope, but they will believe that death does not end all.

The Rev. Dr. Dinsmore of San Jose said in a sermon a few days ago in Philadelphia that Chicago had 500,000 vicious citizens. The Rev. Dr. Thomas of Chicago comes to the rescue of his city, and says that the figures should be 500, or about one in every 4,000 of the inhabitants. In all probability Dr. Dinsmore has not gone to so great an extreme as Dr. Thomas has. Jenkins Lloyd Jones says that the worst element in Chicago is made up of the selfishly pious and the complacently wealthy residents. "The criminals are not vicious," he says, "they are only poor degenerates." But whether this or that, it is evident that they are there in large number. And Chicago's greatest problem is how to transform that element so that their lives shall be a blessing instead of a curse to themselves and others. It is the problem of the large city everywhere. And it is the problem of the nation, for more and more are the cities to dominate and shape our national life.

What the world needs is the gospel. It is this and this only that has met the needs of the past. Nothing else satisfies today. This is the universal experience and

testimony. Said the Rev. Dr. John Watson recently in England: "Men come to church to be confirmed in the good news of God's salvation, and if preachers fail to convince them, or send them away doubting, it were better that the churches should be closed. The human heart longs for certainty." And speaking on the three-fold work of the preacher Dr. Alexander Maclaren said: "The ethical aspect of the preachers' work can never be rightly done, unless it is based upon the evangelistic and the educational. We shall rejoice that the pulpit and the church have recognized more clearly than before the call to make their voice heard on Christ's side, in regard to drunkenness, gambling, impurity, and other national vices. But it will be no gain to the cause of Christian morality or of national righteousness if the ethical side of religion is presented exclusively or disproportionately to the other two, which are its foundation. Let us have applied Christianity by all means—the more the better, but let us make sure first that there is the Christianity to apply. Let us preach Christ as the Regenerator of society, but let us not omit to preach him as the Savior of the soul from sin." Worth repeating also are the following words by Dr. Gunsaulus: "People were never as willing—nay, so desirous to go to church as they now are, if Christ is there to get them on their feet. Without him they will not stay to hear you dream of a better day." Here we have from three eminent sources a statement as to what is needed from the pulpit. In such preaching as is demanded the preacher may call to his help all the wealth of literature, but the center around which all must cluster must be the living, life-giving Christ, whose words were, "I am the way, the truth and the life"; "Come and I will give you life."

The Pacific is printed this week on a fine new press of the latest and most improved pattern. The money with which it was purchased was a gift to the Publishing Company of the Pacific by one of the generous Congregational laymen of California, who prizes it and believes that it is an essential factor in the work of Congregationalism and the church kingdom on this Coast. The readers of The Pacific may be interested in knowing that although there was no printing outfit owned by the company which publishes it two and a half years ago, it now has an office worth \$7,300, with an indebtedness of only

\$900. It has not been easy to bring the business to its present position, but it stands where it now seems safe to say that the paper has been saved for the good work for which it was established a half-century ago. This outfit enables us to do other work and thus to make something to meet the deficit occurring all the while on the paper. It will be a long time before The Pacific will be a paying venture. But we are expecting the printing business to pay, and if our subscribers will send in their renewals promptly all will be well. It has been stated frequently in The Pacific that this is the great trouble in the business—the difficulty in securing prompt payment of subscription. At the very best only enough money can be brought in to meet the weekly expenses, and when no response is made to statement after statement the burden becomes almost too heavy to carry; and the present editor and manager has put himself where he has to make things go on his own responsibility. There is no one of wealth standing back ready to make up deficits and pay bills. The members of our churches have it in their power to either kill or perpetuate The Pacific.

It is not often that a preacher gets to hear preaching except as he listens to himself, and that perhaps isn't interesting, for he usually knows what he is going to say before he says it. Accordingly, the pastor of the First Congregational church of Oakland, who is now in the East, decided to put to the very best possible use a recent Sunday and betook himself from Boston to New York to attend services in the great American city. In the morning he listened to Dr. Hillis of Plymouth church; in the afternoon to Dr. Purves of the Fifth Avenue Presbyterian, and in the evening to Dr. Jefferson in Broadway Tabernacle. All gave sermons of power and they came in what he terms a constantly ascending series. After the evening service Mr. Brown spent an hour with Dr. Jefferson, who, he writes, is a regular reader of The Pacific and regards it as "a real bright and helpful paper." And this leads again to the thought often in mind that some inexpensive means for placing this paper in more Congregational homes on this Coast ought to be reached. Our people need The Pacific. If in each church some one would make two persons who are not now subscribers believe this, good influences would be started which would in time be felt all through Coast Congregationalism. We sometimes are inclined to believe that our Pacific Coast church paper is prized more highly in the East than here where it is so essential. But always on second thought come up in mind its many warm friends and that belief vanishes. The difficulty is in the fact that it has never been possible, because of a lack of funds, to present to the members of the churches in the most forcible manner the claims of the paper.

That the son of a Congregational home missionary in a California village should be elected president of the Young Men's Christian Association of the University of

California is significant. It shows what is coming out from such humble, self-sacrificing homes, and from the homes that are being molded under such missionary influences. In those homes are to be found today many of the young men and young women who are to have influential part in the world's great future. In the story of a Michigan farm, in the Chautauquan not long ago, was traced the influence of a godly Scotchman and his wife, who settled years ago on a sandy farm in the pine regions of Michigan. Not an acre of the land was ready for cultivation. They had not a dollar in money, nor was there a horse, a cow, a sheep, a pig, or a chicken that was theirs. Slowly they gathered about them the necessities of life, and in later years many were the sacrifices made by that father and mother that the boys and girls might have clothes and books for school. When the little district school had carried one of those boys as far as it could take him, he walked five miles every morning to the high school in a neighboring village, and back at night, caring little for the joking the village lads and lasses gave him because of his home-made clothes and country ways. That boy went on from high to higher until he became president of a great college. A brother who went from the little district school at the age of sixteen to teach for a time at twenty dollars a month receives today twenty dollars a day as a city superintendent of schools, and has under his direction nearly a thousand teachers. In that Michigan home eight boys and girls grew up into beautiful, useful lives, every one in due time a member of the church, and two other of the boys now preach the gospel in large city churches. God be thanked for that home and for all such homes! And thanks also be to him for that California missionary home that from a salary of a few hundred dollars has brought up a son to stand in high rank in our great University and to be placed at the head of that influential institution, the College Young Men's Christian Association!

The Hon. Edwin Eells of Tacoma has been a welcome visitor at Congregational headquarters twice during the last ten days. Mr. and Mrs. Eells, wishing a change of climate for a time, have been spending a few months at Saratoga. One of the things bringing them to San Francisco and vicinity recently was the commencement exercises at Mills College, in which institution they have two daughters who expect to finish their studies there next year. Mr. Eells is a son of the Rev. Dr. Cushing Eells, one of the pioneer missionaries to "the Oregon country," and the founder of Whitman College at Walla Walla, Washington. When Cushing Eells graduated from Hartford Theological Seminary in 1837 he was assigned by the American Board to the Zulu mission in Africa, but so urgent was the demand for workers in the Northwest, after Dr. Whitman went there, that he was a little later transferred to the work in that region now comprised in the great States of Oregon and Washington and in Northern Idaho. Today we travel across the continent in five days, but in 1837 it took

nearly a year for Mr. Eells to reach his post. For ten years his work was not far from where stands today the flourishing city of Spokane. After the Whitman massacre in 1848 his work was for a time in Oregon, and then thereafter for nearly a half a century all over that Northwest country he labored for the laying of such foundations as are to abide. Although never wealthy, Dr. and Mrs. Eells gave during their lives nearly \$50,000 to churches and educational institutions. When in 1861 the American Board appointed him agent to sell its land at Walla Walla he could not bear to sell land made sacred by the blood of Whitman, and accordingly he bought it himself and gave one-half of it to found Whitman College. The son whose visit to California we chronicle was for many years Indian Agent on the Puyallup Reservation near Tacoma. In that capacity, as a member of the Washington Legislature, and in various other ways, he has helped to mold that Northwest country that is today moving so rapidly toward a splendid future. Another son of the pioneer missionary is the Rev. Myron Eells, for many years a missionary among the Indians of Western Washington, a frequent contributor to the columns of *The Pacific* and the author of several books of interest and value. He is now engaged in writing a life of Dr. Marcus Whitman, and we have the best of reasons for stating that if Professor Bourne had had the correspondence with Mr. Eells before the publication of his article declaring the Whitman story to be largely legendary, that he has had since, it would not have been published.

The gentleman who was instrumental in securing the organization in Boston, fifty years ago, of the first Young Men's Christian Association in this country, is to be in attendance at the jubilee convention in that city next month. He is the Rev. George M. Van Derlip of New York, and a charter member of the Association which was organized in New York in 1853. Seeing in London, in 1850, the workings of the new organization founded there by Sir George Williams in 1844, he wrote for *The Watchman* of Boston an article descriptive of it, and soon thereafter the Association was started on its beneficent career in the United States. A better agency for good was never established anywhere, and its influence was not long confined to England and America. It has followed the Christian church around the world and has been everywhere a great feeder of the church and of high importance in the training of young men for the work of life. Sixteen different countries will be represented in Boston in June, and everything that pertains to the welfare of men the world over will have consideration there. No one can contemplate the achievements of the Young Men's Christian Association throughout the world during the last half-century and fail to conclude that it was a worthy honor—that of knighthood—that Queen Victoria conferred on its founder in 1894. In 1887, when citizens of New York presented to Robert R. McBurney, the General Secretary in that city for twenty-five years, a purse of gold on the occasion of his fiftieth birthday, the Rev. Dr. Howard Crosby said: "I

know of no pastor of any church in this city whose ministry has been so useful and extended." And ten years later Bishop Potter repeated the words at Mr. McBurney's funeral, and no one who had acquaintance with his work questioned the truth of them. Recognizing accordingly the great worth of the Young Men's Christian Association, the whole country will wish it god-speed as its representatives gather to celebrate its fiftieth anniversary and consider how best it may do the work opening up before it during its next fifty years.

The *World's Work* for June exalts "The Wonderful Northwest," in an article which will make our Washington friends lift their heads up a few rounds nearer the stars. Beautiful things are said and pictured of that rapidly developing State. No one who is acquainted with the conditions there and the resources will pronounce the article too glowing. Great expectations are being realized up there all the time, and it is evident that no State in the Union has a brighter future before it than Washington. The people of Seattle, Tacoma, Everett and Spokane ought to lift their hats to the editor of *The World's Work* for the publication of so many good words concerning those cities, and the residents of the town of Port Angeles, out on the straits of Juan de Fuca, just opposite Victoria, should not be backward in doffing theirs. It means considerable for a town to have its expectations mentioned in a high-toned contributed article in such a magazine as *World's Work*. The harbor of Port Angeles is mentioned as probably the best on Puget Sound, and it is further said: "Port Angeles confidently expects to be the second, possibly the first city in the Sound country; and so she may be some day, for she has the harbor, the timber at her back, the minerals, and the richest of land and water all about her."

The Sunday Breakfast Association of Philadelphia furnished meals for 50,582 persons during the past year, and 6,895 of this number came forward for prayers. A song service is held during the time of eating. To each person are served for breakfast three cups of coffee and four corned-beef sandwiches; for supper three cups of tea and four rusks are served. The religious services are held at the close of each meal. The object of the Association is said to be "to reach the soul through the body." And that is about the only way the Christian church can reach the masses in the great cities. Their bodily wants seem to them the most pressing. And they who minister to them in this way get an influence not otherwise to be had.

Bangor Theological Seminary graduated only one student this year. The middle year class numbered seven, the junior eight. The endowment fund amounts to \$300,000, and is invested largely in Bangor real-estate. The Seminary removal question is likely to rest for some time. An act of the Legislature will be necessary to effect that, and the Legislature will not meet for more than a year and a half yet.

The Bystander.

In Green Valley.

It is a valley of peace, with its picturesque oaks, its great orchards and green fields. The cherries were blushing in the spring sun and reddening with ripening fire. The birds were singing and in the evening the frogs called across the meadows. What sounds in nature! How every chirp and chirr is indicative of life! How true it is, "God made the country and man made the city," with the clashing noises, the roar and rumble of its traffic. At night the moon shone down upon the valley, making the cherries glisten like red beads on the green trees, and filled the quiet landscape, unequalled by Italian valleys, with the soft radiance of the night. The little church is sheltered by great trees, and the carriages grouped around the neat building suggested a camp-meeting; but it was only the Sonoma Association in session. The pastor of the church is the Rev. W. E. Eckles, a recent graduate of the Pacific Theological Seminary. Mr. Eckles was ordained during the meeting of the Association and had the peculiar pleasure of being questioned by his brethren. He begins his pastorate, and with it his ministerial career, under pleasant conditions which prophesy success. The Bystander reached Green Valley on the evening of Wednesday, the last day of the meeting, just in time to enjoy some of the good things provided by way of refreshment. He represented the Home Missionary Committee and made an address on "Self-Support." He hoped to meet the ministerial members of the Association, but with the exception of the two local pastors only one was present. Only a few lay delegates, for the most part from the neighboring church at Sebastopol, were present, so that the Bystander's trip was not altogether in vain. The pastors were called home by conditions over which they had no control.

The Bystander believes that "self-support" in our missionary work will have a tendency toward an increased responsibility, and with it a deeper consecration. We need here in California a stronger and more influential denominational spirit. We must resist that kind of independency which tends to separation and weakness. We are a denomination and we are a state. We need loyalty to the one and a true Christian patriotism for the other.

Books for Ministers.

"What books would you recommend for a young minister to read?" asked a pastor who has just begun his work. The question is a pertinent one and should receive very careful consideration. The Bystander replied: "Read everything Frederick Robertson and Bishop Brooks, Lyman Abbott and Horace Bushnell have said and written." This was the unqualified reply to a sincere inquiry, which opens up the whole question of a minister's intellectual life. There are two dangers in the mental life of most pastors—that of absolute indifference and that of narrowness, or lack of range in reading. By the first is meant a loss of intellectual appetite. When a man reaches that stage he is gone, which is to say he will no longer grow. The pastor who has no relish for reading and who preaches without study, is the man who farms without ploughing. The soil must be turned up and enriched by the plowshare. The pastor who is indifferent to his books will soon discover that his people are indifferent to his sermons.

The other danger is that of superficiality or narrowness. Every pastor should read and study outside the prescribed limits of his profession. Indeed, the ministry comprehends all knowledge. The broad-minded man

is he who makes excursions into remote fields of investigation—philosophy, astronomy, science, sociology, or literature. There is a type of minister which might be called the magazine type. He reads the Homiletic Review and the Review of Reviews and current magazines, culling from them a certain sort of homiletic material. These are excellent side-dishes, but they are not the main things to be taken up as food. They prove to be very unsatisfactory. No man has ever grown intellectually strong on newspapers and periodicals, any more than men grow fat on chow chow or jelly.

2. He who gives himself heartily to the pursuit of scientific studies or literature will find abundant reward. To take up some of the masterpieces in poetry will furnish a wonderful mental stimulus and lead the mind out into a large place. The Bystander listened, not long ago, to a suggestive paper on "The Quaker Poet," prepared by a busy man who found evident recreation and refreshment in the delightful study of Mr. Whittier. He was a stronger man for his pains and was in good company in the prosecution of his work.

Furthermore, these studies furnish illustrations of the Bible and practical life which ministers may well use in the pulpit. This talk about sensationalism in the pulpit when preachers employ great principles and facts of life, found in the literary masterpieces, is not well founded. Everything worthy the name of literature expresses or describes some principle of Biblical truth, and a great many ministers would be more interesting in the pulpit if they were more awake in the study. The Bystander advises young ministers to cultivate scope and depth in their ministerial life, to read fundamental truth by great minds, to explore the region of which the Bible is the centre.

The question asked by the young brother referred to his work in the pulpit, and the larger reply, growing out of his question, also refers to his pulpit work, for the field of homiletics is without a fence.

The President and the Young People.

The Bystander attended a meeting of young people the other evening which was made memorable by the presence of the President of the United States. He came unheralded and unexpected, but that in no sense interfered with the splendid greeting accorded him by the members of the Epworth League, the Baptist Union and the Christian Endeavor Societies. It is an unusual experience to have such a distinguished man attend a rally of young people, and it was an impressive sight to see President McKinley stand before that great congregation and talk sound Christian common sense.

The best illustration of the speech was the speaker, who is a high type of a Christian gentleman and a noble specimen of American manhood.

No meeting of the Epworth League Convention will be more impressive than the meeting last week in the California Street M. E. church.

For two weeks now The Pacific has gone to press so late in the week that our Washington subscribers have not received their papers until the Monday following the week of publication. The papers have reached the Washington postoffices on Saturday night and have laid in the offices over Sunday. It is not likely that this will occur any more.

Every subscriber who watches the label on his paper and sends in a prompt renewal will do The Pacific a favor.

II—The Diamond Jubilee.

President John Henry Barrows, Doctor of Divinity, the very distinguished and urbane executive of Oberlin College spoke in the beginning of the afternoon session of the second day of the feast. Quite naturally education was his theme. His address was a scholarly presentation of the subject, and his eloquent sentences were listened to with the closest attention. Among the points made were the following: Without home missions the colleges would not have been, and without the colleges home missions would not have continued. The great Eastern universities owe much of their life to the schools of learning in the West, established through the home missions. Foremost among the influences counteracting the tendencies of the times stand the Christian colleges of the land. Believing in Christian learning, we believe more thoroughly in Christian men. The manhood that can withstand money is what the Christian college seeks to upbuild.

"Woman's Part" was the subject presented by the next speaker, Mrs. Alice Freeman Palmer, who left the presidency of Wellesley College a few years ago to become the queen of the home of a Harvard professor. She was welcomed most cordially and spoke sympathetically of the women who have been toiling for many years in many ways in behalf of missions. As she detailed the privations and sacrifices of the women who are giving their lives in the field there were many moist eyes not only among the ladies, but also among the men present. Women have their part in the educational work. In the schools and colleges of the land girls are seated among the scholars, and women are on the platforms among the teachers. Never before in the history of the world have women had the opportunities that they have today. And it is well to remember that since this society was organized the women have poured into the treasury more than \$2,000,000, besides unnumbered prayers and tears.

Miss Moffatt, one of the speakers regularly employed by the Society to appeal to the churches, also spoke particularly in behalf of the women. Rev. Dr. Ward, editor of the New York "Independent," and one of the Directors of the Congregational Church Building Society, gave an address on "The Relation of the Church Building to the Work of Christianity." Nehemiah Boynton, evidently one of the most popular of our middle-aged men, was the last speaker.

The second evening saw the great auditorium well filled. The fame of the two speakers had aroused intense expectations. The first had been installed two days previous over one of the largest churches of the communion in the United States. When the short, thick-set, sturdy form of Dr. S. Parkes Cadman stepped forward to speak of the "Debt of the Nation to Home Missions," many saw the pastor of the great Central church, Brooklyn, for the first time. In introducing his theme he humorously remarked that it was rather peculiar to expect an Englishman to speak on patriotism under the shadow of Bunker Hill, and it was still more peculiar that both speakers of the evening were born on the other side of the ocean. He proceeded directly to a discussion of his subject. Many unique expressions emanated from him, as, for instance: "You might as well try to tie the North star in your back yard as to try to put limitations on a right idea." To the Home Missionary Society, he claimed, was due largely the moral influences that have built up the nation. His speech thrilled the entire congregation and loud and continuous applause greeted its eloquent peroration.

There is only one Puddefoot: surely, no one would so heroically attempt the impossible. The hour was late. The sustained eloquence of the preceding speaker had exhausted many to the point of weariness by the very intensity of the interest in which his hearers had been entranced.

In rising to speak, Mr. Puddefoot pleasantly responded to the previous speaker's introduction, reminding him that he was in this country five years before the other was born. He continued with a talk that abounded with witticisms and stories that elicited frequent bursts of applause and laughter. He said he shouldn't confine himself to his text, for he didn't like a text anyway. He then proceeded to touch on the childless homes as the great peril of New England, the large amount spent for the news which is not news compared with the sum spent on missions, and many other things that interested the congregation, so that every one of them kept his seat until the last word.

The devotional half-hour of the third and closing day had an unexpected feature which made a very deep impression. At the very beginning of the Jubilee the Rev. Ezra H. Byington, an honored father in Israel, had invoked the divine blessing. In the morning prayer service of the second day, he was also present, and sat by the side of the writer, and led the worshippers tenderly in prayer, when the benediction of God's grace seemed to rest upon us as the dew from heaven. But we were not to see his benignant face the third day, for at breakfast he fell in an apoplectic stroke and immediately expired.

The entire morning session of the last day was consumed by the salutations brought by the leading officers of kindred societies. The annual business meeting was held at this time, which will be referred to later.

In the afternoon, Cuba, its needs and opportunities, was an engaging theme. "Frontier Conditions" was very happily presented by Superintendent Clapp of Oregon, and Superintendent Parker of Oklahoma told us of the marvelous material development of the Territory. "Oklahoma is justifying in her material advancement the predictions of her most ardent prophets. The expansion idea has been practised there. Territory acquired from different Indian tribes has been added three times to the original Oklahoma. We have half a million of population, ninety per cent of whom are American born. Our public schools, supported by taxation and the rental of two sections of land in each township, are in many instances overcrowded. The enrollment is 80,000 pupils. It enjoys the smallest per cent of illiteracy of any State or Territory in the Union. The moral condition of the Territory will compare favorably with any other Commonwealth. Last year there was not a single attempt at mob violence and there has been no occasion to call out the militia in twelve years. Have we as Congregationalists no mission in this State's edification? Some say that because we have but little 'Congregational element' in that region we should leave the work to the other denominations. Into Oklahoma we have carried the academy and college with our church activities. The Christian school is somewhere near a true Congregational church, twin agencies for the edification of the higher life. With the generous aid of the Congregational Church Building Society we have been enabled to build church houses for most of the organizations, and thirty-one parsonages. We are anxious to broaden our work. The open church methods are needed along with the preaching and praying. There is a dearth of good books and good papers. There is a dearth of wholesome recreation."

Dr. Josiah Strong read, at the close, a paper on the "Modern American City."

Thursday evening was the last session of this memorable anniversary. Rev. Drs. Twitchell of Hartford, Jefferson of New York and McKenzie of Cambridge were the distinguished speakers. They impressed upon all how large was the debt of the nation and the church as to the mother Society. Four thousand six hundred of the 5,600 churches were organized by its missionaries, and have been assisted by generous grants from the treasury. Twenty millions of dollars has been thus expended. Four hundred and eighty-three thousand members have been received into the membership of these missionary churches.

The memories of the Jubilee meeting will long be cherished. It was admirably planned and wisely carried out. All the guests of the Society were very sumptuously entertained by the Boston churches in the Hotel Bellevue, on Beacon street, almost opposite the stately Congregational House. Old comrades met unexpectedly, to renew the affections of bygone days. The alumni of Andover and Oberlin seminaries improved the opportunity afforded and held delightful reunions. The few days did not provide enough dinners and luncheons, so even breakfasts gathered together old friends. The East and West, the North and South, met under the shadow of Bunker Hill.

One thing more. Probably to no meeting had the loyal friends of the Society ever come with greater anxiety. It was not the fact of a debt which had been a mill-stone around its neck for eight years. That has been reduced one-half during the year, or to \$50,000. But an issue had arisen between the Society and the State auxiliary societies that demanded instant recognition and immediate settlement.

Let us recall a few facts. In 1891 it was proposed by a State society that an annual conference be held by representatives of the national and State societies. The first convention was thus held in January, 1893, and a compact was agreed upon by which "all contributions of funds for the home missionary cause in auxiliary states be sent directly to the treasuries of those States by whomsoever the appeals were made." This agreement remained in force seven years, when the National Society withdrew. "The real difficulty was in the fact that no proper basis could be found for common relations, by reason of the varying conditions in the several States." This left the National Society to appeal for funds anywhere, at any time, in any church. The auxiliary societies held a conference and issued a rejoinder, claiming their rights were infringed.

That was the situation when the gavel fell for the first time, calling the seventy-fifth anniversary to order. Great interest and some feeling had been aroused. Personal equations had entered into the problem. Briefly stated, in a self-supporting state, which should determine the financial policy, the National or the State Society?"

Very wisely, it seems to me, the matter was not taken into the open meeting for general discussion; but a representative committee was appointed. They gave long hours to the consideration of the problem—and were able to bring in a unanimous report, by which a practical *modus vivendi* was established for the present, and the entire matter submitted to a committee of fifteen for deliberation, the final report to be made a year hence. The report of the committee was unanimously accepted and approved. The doxology was then heartily sung.

E. L. H.

Ethics in Heresy Cases.

W. W. Lovejoy.

What may ethics—ethics as a science, sitting as judge—pronounce on the equities concerned in any heresy case, as, e. g., in the late enforced resignation of Dr. Gilbert of Chicago Theological Seminary?

For, after all, it is the moral significance of such an action as the Trustees, in their wisdom and in full conscientiousness, agreed upon, which is vital in the matter. What does it mean in morals?

It may clear the way if we say at once the question is not, What is orthodoxy? Good morals and orthodoxy are not necessarily coincident, since both are partly conventional. But the question is, In difference of opinion on theological subjects among scholars and teachers in the Church, what conduct is prescribed by the law of love?

Personally, and with all respect to those of different judgment, orthodoxy, as often used, we regard as a useless and out of date conception—as Tolstoi lately wrote to the Greek Church authorities. For orthodoxy, in a tentative stage, is not an end, but a means to an end—the attainment and establishment of truth; which comes slowly, as through the ages one increasing purpose becomes broader to human view. To attain this we set up, from time to time, schemes of doctrine, "systems," consents of opinion, which are of great value if rightly used, but since there can be only one orthodoxy, and as yet there are several, these do not fully represent Catholic doctrine. Such tentative systems are the Congregational "Use," the Presbyterian Use, the Protestant consensus, if you will. Within the bounds and for the ends of the sects or parties named they have a proper value. They should be used under their inherent limitations. Thus viewing the matter there is set free the action of another force—the Christian law of love.

Orthodoxy in any other sense, except that there are many—Calvinist, Arminian, Lutheran, etc., being thus non-existent to us, we further raise the question whether there is such a thing in truth as a reputation for it in the case of any individual—heretic, or non-heretic. We can conceive of a great Ecumenical council, a great historical church making some pretense to such a claim, but in the individual it is a self-contradiction. Not in order to "see with all saints" must he have been seeking it, but as a personal end—which is to miss it. Partialness and orthodoxy are contradictory terms. He declares, "I am equal to formulating a well-rounded scheme of theological doctrine, bearing some measurable proportion to the whole of Revealed Truth. Imagine an artist, painter, or musician, professing perfection, completeness in theory, in his individual pursuit. Could we not at once take his measure? Would he not be exhibiting—

"That hateful smirk of boundless self-conceit,
Which seems to take possession of the world
And make of God a tame confederate,
Purveyor to his appetites?"

Such a profession removes one from that sphere of thought and feeling in which true knowledge is supposed to be found. The conditioning element of a true orthodoxy must be love—large-hearted, clear-eyed, far-seeing love. A possession of sound knowledge on any subject presupposes certain moral qualities as essential to the possessor. The true virtuoso has given up saying, "Art for art's sake." There is no such thing. Such a pursuit and criticism of art defeats the very object aimed at. Art exists for its uses, and they are found in humanity at large. It is not of private interpretation. So, of orthodoxy, when rightly held.

Ethics is a teaching concerning one's duty to one's neighbor. One may well believe in original sin, if we name it selfishness. Genuine unselfishness, among men certainly, as a habit of soul, is very rare. Some women seem to possess it; some saintly mothers and wives. To be unselfish is to have sufficient moral insight to be able to feel our neighbor's interest and claim as our very own. To make his ideal, or point of view, or aim, a kindling, heart-stirring impulse in our own breast, so that our conduct is influenced thereby. How otherwise can we grow in love and sympathy but by this mutual heart-understanding and exercise? It is not to "co-operate" with him, externally, to feel a conventional pity for him; it is to live in him, as well as in ourselves, so that his inner life is felt as our own. If I regard him truly, after the pattern of the Great Ideal and the teaching of his chiefest follower, Paul, my fellow is valued, not for what he is to me, to my cause or interests of any sort; not with any external estimation, or exploitation, nor because of any personal attitude he may take towards me, but as a being like myself, to whom his reputation, interests, usefulness, are just as heart-close as are mine to me. To say that this is often very difficult and involves a series of individuals with conflicting interests and ideals is to state the whole problem. Heresy judgments seem to me more often than not to miss this truth. Their spirit is not essentially different from the days of the *autos da fe*. Public opinion exacts different methods of procedure now.

This involves also that the heretic makes the ideals, aims, etc., of the heresy-hunters his own, and in the mutual adjustment with all proper ideals in the field of strife lies the testing of true Christian graces. Thus charity is born, and tolerance and the ability to live and work together with those who differ from us. Thus, too, alone is truth advanced by mutual criticism in love, as each is true to his own light and leading. In religion as in politics, mutual kindly criticism is always in order. In both is eternal vigilance the price of liberty.

The ethics of heresy-cases appear further in two resulting attitudes of the opposing party in the special case used as a text. "It would have been unpleasant to have a professor of exegesis teaching that Jesus did not plainly insist on any metaphysical union with God, while the professor of systematic theology was insisting that Jesus did hold that relation." Why? we ask. Is one professor to fix the theology and teaching of all his colleagues? This, as the Outlook says, is to constitute such seminary a propaganda, not an institution of learning. And that other attitude, which comes closer to our hearts, is the attitude to the young men looking forward to the ministry: "We are sure that at the present time the church is far more imperiled from a public impression that the ministry has not that freedom of investigation and utterance which the age grants to all other scholars than it is from any fancied departure from those vital facts of Christianity which are essential to the promotion of a broad and deep spiritual life."

In its report of the Home Missionary Diamond Jubilee the Advance says concerning the Rev. C. R. Brown: "He condensed more mirth into his twenty minutes than any other speaker, with, of course, the common exception. But Brother Puddefoot must look to his laurels with Dr. Brown coming on." Concerning Superintendent Clapp of Oregon: "Superintendent Clapp took a tired audience and electrified it in three sentences. Before they got through laughing at one story he told a better one. There was pathos in his fun, and argument in his anecdote."

Concerning Christian Science.

By George R. Wallace.

Editor The Pacific: I have been interested in the criticism, under above title, upon your article, relative to Dr. Buckley's attack on Christian Science. The gentleman who criticises you asks "in simple justice" to be allowed "to make a correction." His correction is sadly incorrect, and greatly needs correction. For a "corrector" to give half a truth or fact, is to practice the worst sort of deception.

Your critic claims that the views presented "grossly misrepresent the teachings of Christian Science." The unfortunate part of a discussion upon Christian Science is, that any position, on either side of physical, moral, or religious questions, can be sustained with equally forceful quotations from Mrs. Eddy's writings. I have read in Macbeth of the witches, with their boiling caldron and the mysterious things they put into it; but that has its equal, and Mrs. Eddy's "Science and Health" presents it to the world. In all literature such another intellectual concoction cannot be discovered.

The system—pardon my calling it a system—presented in this book is scientifically, psychologically, philosophically and metaphysically an absurdity. This book knows nothing of logical sequence; consequently, can be quoted to sustain the most illogical positions. Had Dr. Buckley said the exact opposite of what he did say, still "Science and Health" could have been quoted to prove he "grossly misrepresented" Christian Science.

It is well known that one discussing this subject will be charged by the adherents of Christian Science, with not understanding it and Mrs. Eddy's text-book. When one is told by Christian Scientists, as is often the case, that one cannot demonstrate in mathematics until he has studied mathematics, that is true; but when alleged scientists come along with a new system of mathematics, in which twice two stars make simply one error of mortal mind, and two pains and four aches make one delusion, the rejection of such a system of mathematics proves the rejectors' sanity. Such a system of mathematics cannot be foisted upon rational intelligence.

In the criticism of your article, especial exception is taken to the statement of Dr. Buckley, that Christian Science "offers practical freedom from personal responsibility, destroys the nature of sin, and the idea of personal repentance." To prove his position your critic quotes several selections from Mrs. Eddy's writings. He exhibits an unfortunate unfamiliarity with his favorite text-book. There are other teachings of Mrs. Eddy and Christian Science, that certainly prove Dr. Buckley's position to be rationally and logically correct.

Mrs. Eddy rests her system upon four statements. The first is "God is All." If this premise be true, where is there room for sin or personal repentance? Mrs. Eddy's fourth principle is, "Life, God, Omnipresent Good, deny death, evil, sin, disease." Only a metaphysician with Mrs. Eddy's peculiarities could question the correctness of Dr. Buckley's position after reading these passages. Where personal responsibility, sin, personal repentance, or the atonement, can find place in Christian Science teachings is hard to discover. Mrs. Eddy affirms that "the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguises." She declares: "Man is spiritual and perfect; he is incapable of sin, sickness and death, inasmuch as he derives his essence from God, and possesses not a single original underived power. Hence the real man cannot depart from holiness. Nor can God, by whom man was evolved, engen-

der the capacity or freedom to sin." "Evil," she declares, "is an illusion and error, and has no real basis. It is false belief." "If soul could sin, or be lost through sin, then Being and Immortality would be lost, with all the faculties of mind; but Being cannot be lost while God exists." "Sin exists only so long as material illusion remains; it is the sense of sin, and not the sinful soul, which must be lost." "Sin and sickness are illusion." "Healing the sick and reforming the sinner are one and the same thing in Jesus Christ." The speciousness, fallacy and stupidity of these statements need not be indicated to intelligent people. Curing the toothache, and curing a propensity for burglary, murder, or impure life are all one, according to this philosophy. The keeper of a hospital and the harbinger of inmates in a house of shame, are only harborers of illusions. "Sickness," this teacher says, "is no more the reality of being than sin is," and "death is a mortal dream." "Scientific Christianity does not recognize the definition of theology, but holds that, strictly speaking, there is no sin." These statements are widely out of harmony with those quoted by your critic.

How, God being all, man exists, or thinks he does, and possesses a "mortal mind" that so widely deludes him into entertaining illusions of sin and sickness, Mrs. Eddy does not explain. Sin, according to her explicit teaching, is not a deliberate choice of evil, not a transgression of God's laws, consequent upon the freedom of will, but is simply the result of inverted thinking; a dream or night-mare of "mortal mind," without real existence, the mortal mind itself being an illusion.

In a revision of the Lord's Prayer, Mrs. Eddy changes, "And lead us not into temptation, but deliver us from evil," into "And lead man into soul, and deliver him from personal sense." What sort of sense he would have after losing personal sense, or what good some other sort of sense would do man, she does not tell the world.

Christian Science denies the personality of God, the personality of man, the reality of evil, and the existence of matter. It makes men remember what Lord Byron said about Berkeleyism, the forerunner of Christian Science:

"When Bishop Berkeley says there is no matter,

It is no matter what Bishop Berkeley says."

Christian Science makes the incarnation of Jesus Christ an impossibility. It makes his experiences in Gethsemane and on Calvary to be illusions of mortal mind. It declares that Christian Science is the Holy Ghost. And yet there are people who tell us it is not un-Christian. If it is not unscriptural, and if its teachings regarding sin are not subversive of the foundations of morality, language is incapable of conveying a real idea. The teachings of Mrs. Eddy and her followers are not the teachings of the Bible, nor of Christianity.

In conclusion, note the significant fact that even a denominational paper, like *The Pacific*, cannot express its opinions regarding Christian Science without some bureau or advocate offering a "correction." This method is followed all over the country. Possibly, some of the immense wealth Mrs. Eddy has accumulated, by revealing her gospel, is used in supplying advocates with their protective "corrections," to thus perpetuate her source of great revenue. One wonders if such is not the case. Such methods would indicate good business instincts, if not good religion. Of course, some corrections come from impulsive devotees of the Christian Science school. Recently, when I was preaching in the church to which I minister, a woman, a member of the Christian Science church in this city, walked into the pulpit, and, pushing me aside, began to "correct" my statements, though at

the time I was merely quoting some of Mrs. Eddy's teachings from "Science and Health." The large congregation, in disgust, rebuked her by leaving the building while she was speaking. Afterward she sent an apology for what she acknowledged was "a grave discourtesy." Have Christian Scientists alone the right to interpret truth, that they rush into denominational papers, and even into the pulpits of other denominations, declaring that all who think differently from them are "grossly misrepresenting Christian Science"?

Westminster church, Spokane, Wash.

Quiet Corner Notes.

By W. N. Burr.

It was Saturday night. The choir was at the church rehearsing for the morrow's services, and the pastor was alone in his study in the parsonage near by. His preparation work for the next day was all done. He had spent some little time in earnest supplication for the divine blessing upon the messages he had prepared himself to deliver, and had pleaded tenderly for certain unwary ones in whom he was interested who had allowed themselves to become infatuated with beguilements of the superficial life, to the detriment of the interests of the true life.

The hour was still early, and the hard-worked man found himself with an opportunity to relax both mind and body. Perhaps he would better have taken his hat and gone out for a walk in the cool, fresh evening air; but, instead, he took up "The Redemption of David Corson," with the purpose of reading the closing chapters. At odd moments during the week he had followed the fortunes of that man of sweet faith and awful fury, and now he would finish the story and—go to bed, and think his thoughts about it on some other day.

From the church came the sweet words that were being sung by the choir. The good chorister had taken the "Abide with Me" that was printed on the cover page of *The Pacific* a few weeks before, and set it to the music of a familiar chant. The pleading words of the hymn mingled with the pictures of struggle through which David Corson passed on the night of his Waterloo. "He wrestled to keep his thoughts pure and his faith firm, until the sweat stood in beads on his forehead. He felt that to yield so much as the fraction of an inch of ground in his battle against doubt and sin this night was to be lost," read the pastor—

"Abide with me: I need Thee every day
To lead me on through all the weary way.
When storms surround, and only clouds I see,
Lord, be my comfort and abide with me,"

Sang the choir. And on through that chapter of spiritual struggle and final victory the sounds of the soul-battle and the tender pleadings of the prayer-hymn mingled in the pastor's consciousness.

He had not been very favorably impressed by the story. It had seemed to bring him into bad company and to keep him there too long, with not enough of moral and spiritual relief. Ralph Connor's "Black Rock" and "The Sky Pilot" appeared like towers of strength beside this story of human passion and profligacy and then redemption—especially "Black Rock." Connor's miners and lumbermen were a rough lot, but one was able to sense a rugged manliness all the way through that kept the air sweet and bracing; and Craig—robust, manly servant of Christ that he was—had made constant appeals to the reader's better nature.

The pastor finished "David Corson," and then tried to forget all about it for the time. The question did

come, "Why was it ever written?" but he would not try to find an answer then. Some vague thoughts concerning a possible field for good work for this book floated through his mind, but he brushed them away. Sometime he would think it all out carefully, but sleep was the next thing in order now.

The consciousness of awful depths of doubt and sin in the world remained, however; at the same time a strain of prayerful melody kept forcing its way to the front. The influences of both the book and the chant were at work; and the pastor went to sleep with a thought of thankfulness that into this sin-burdened world the gentle harmonies of the Christ peace have forced their way. The book had been a disappointment—there was so little of the Christ in it, even in the chapters that told the story of Corson's redemption; but the chant had overshadowed all this with its message of clinging faith; and the pastor's Saturday night ended with the prayer of the choir's chant the prominent force in his consciousness—

"Be with me, Lord, where'er my path may lead,
Fulfill Thy word, supply my every need;
Help me to live each day more close to Thee,
And, O dear Lord, I pray, abide with me."

Corona.

Concerning the Editorial on Professor Gilbert's Resignation.

J. B. Irvine.

We are greatly indebted for the quotation given from his letter of resignation. But the comments on this excellent text illustrate how deplorably most conservative minds fail to grasp the vital difference between theirs and the liberal type of mind. It also shows how sadly even liberal and progressive minds are infected by conservative ideas and crippled by traditional views and statements of truth, so that Christ-like men are misunderstood and hindered in the Christian race, and the progress of the kingdom of God is delayed by undue conservatism, which after all the teaching of history and Providence for eighteen hundred years still misinterprets the gospel of Christ.

This grave fault is the failure to discriminate between dogmas and truth, between the essentials of doctrine and the excrescences of theological statements, which obscure the truth and prevent its acceptance and proper fruitfulness. Imperfect statement of truth breeds misapprehension.

The very fact of our Lord's Deity emphasizes his statement of the most important thing in all the world. That is life—eternal, spiritual. "I came that they may have life, and may have abundance," not only of life, but of all that will stimulate it. Doctrine is important and sound only so far as it promotes Christlike life. Nothing but the closest approach to truth will do this.

Even educated ministers and some theologians still confuse truth with its human and imperfect statement in creed and doctrine; and fear that departure from its conventional statement implies either lack of intellectual power or lack of a truly Christlike spirit. This is simply the modern form of Jewish and Pharaaic uncharitableness, which accused Christ and his faithful disciples by the irrational suspicion, "He hath a demon."

All history and experience show that the acute Ephesians eighteen hundred years ago discovered the great secret of Christianity. It is to "turn the world upside down," that God and righteousness and the spirit of Christ may be supreme. And yet, Christians today fear the re-statement of God's truth, that is absolutely necessary, in the electric light of modern progress, science and human development. "Working together with him,"

we "must turn and overturn" even venerated statements of truth before he whose right it is shall reign.

Faith is not intellectual belief. This is only the smallest part of it. Christian faith is belief only in what is true; not in what we believe is true or the Church teaches as true, but in what is really and eternally true. It is only on this firm foundation that Christ is King. Brought to the supreme test, he solemnly declared that Pilate correctly stated that he is a King because "to this end am I come into the world, that I should bear witness to the truth." Did he bear that witness in formal, philosophical statement? Nay; but in plain teaching that alarmed the officials of the Church, who condemned him not only for the heresy of "making himself equal with God," but for that heresy most alarming to worldly minds, the living of an unselfish, loving life that was in true accord with the doctrine that he taught. The greatest essential of faith is obedience and discipleship, loyalty to Christ, not in word, but in deed and truth.

It is because so many Christians disobey the plain teaching of Christ that even the minds of the believing are blinded by the god of this world, who in California throws golden dust in our eyes, and who, even in the councils of a so-called Christian nation, misleads us to trust the wisdom of this world rather than "that which cometh from above, first pure, then peaceable, easy to be intreated, full of good works." Christ enjoins us to "seek first the kingdom of God and his righteousness." He commands, as well as prophesies, "Ye shall therefore be perfect, even as your Heavenly Father is perfect." This can be only through love. Hence his last prayer was, "That they may all be one." We cannot be one in Christ and God until we obey more fully our Lord's parting command, "That ye love one another: even as I have loved you, that ye also love one another."

It is impossible for us to receive the fullness of the Spirit of Christ and to be guided by him into all the truth until we clearly understand that the all important thing is not "orthodox" statement of truth, but Christ-like living in accordance with the truth. Since men are fallible, even the best human statements of truth are imperfect. Even the mistranslations of Scripture and human interpolations in Holy Writ are still revered as inspired. While thus no distinction is made between human errors and what is truly inspired, is it strange that our perceptions are blunted? While we still persist in business and political practices that even the highest worldly wisdom condemns, is it strange that our moral sense is dulled? Our greatest mistake is in failing to see that all this hinders our spiritual perception of the most important truth. The blunder worse than crime is the ignoring of the fact that traditional conceptions and statements of truth are stumbling blocks over which many an intellectual man falls into perdition. Much of the present conservative presentation of truth is more harmful than helpful. If it were not so, the common people would hear it gladly, even as thy did Christ. It was not until they were misled and urged on by scribes and priests and doctors of the Sacred Law that the multitude cried, "Crucify him!" To prevent the repetition of the world's tragic errors, scholars who are progressive and liberal in the best sense are laboring, endeavoring, to state the truth more clearly and persuasively, that all may "follow in his steps," and "that in all things," including the truth, "He may have the pre-eminence" (Col. i: 18). This can not be through a dead or dying "orthodoxy" of statement, but through "the Word of God, living," and life-giving.

Los Angeles.

Sparks from the Anvil.

By Dr. Johns D. Parker.

Sometimes churches seem to think that they can reduce their devotional services to a minimum, and adopt some modern methods of carrying on the work considered more practical, and thus they can accomplish more for the Master. But in the long run they find, in diminishing their spiritual life, they lose more than they gain. Suppose Peter had concluded, when his very shadow healed people who were laid on beds and couches beside the walk, that it was his duty to give up preaching and walk up and down the streets of Jerusalem on sunshiny days to heal the sick people of Jerusalem, how long would there have been any spiritual power in his shadow to heal?

* * *

When clergymen preach extemporaneously they never repeat a sermon exactly, although the text and plan are the same. If a man draws a bucketful of water out of a well and pours the water back again into the well, he cannot draw up the same water again in the second bucketful. And the larger and fuller the well, the less of the water in the first bucket will come up in the second bucket. So it is with an extemporaneous preacher. A preacher of capacious mind, full of thought and of rich experiences, will often preach with the same text and plan, but he will never preach identically the same sermon.

* * *

No physician has ever diagnosed social heartache, but a great many men have experienced it. The more cultivated a man is the more, frequently he feels this pain, and the sharper it is. How many times we see two horses in a meadow stand side by side for hours with their heads lying over each others' backs. We call the lower animals gregarious; among men we call it society. We read that it was not good for Adam to be alone, and his children experience the same feeling. Men need the companionship of kindred spirits, or they will have the heartache. Very seldom can a scholar find one kindred spirit in a small town. A scientific lecturer visited a town of about four thousand inhabitants, and was told there was only one scientific man in town, and he did not claim to be "scientific to hurt." How can clergymen who live in small towns for years cure the heartache? Some say that a cultivated man can lower himself to the plane of those around him and make companions of them. Such a course is apt to dwarf the mind, and a man, sooner or later, loses his love for the higher things of life. Some say a clergyman can lose himself, in devotion to his work, so that the aspirations of his soul are smothered in practical duties. A man can spend most of his life in ministering to others, but sometimes he will need to be ministered to himself. There is always a still small voice in the soul crying for the companionship of kindred spirits. Some clergymen cultivate some branch of learning, or become specialists in some of the Natural Sciences. Nature has a thousand voices for one whose heart is in touch with her. Still, even in scientific rambles one craves a sympathetic companion. One pastor became a fine Hebrew scholar, and another became an authority in Greek exegesis. One clergyman wrote notes on the Bible, and talked to the whole world. One became an editor on a journal in a distant city, and had all his exchanges sent to him where he preached. Some become authors. Some hunt and fish a good deal. Some collect geological specimens, or make a herbarium. Some, who have means, take a long vacation and travel. Some exchange with brother

ministers. Still thousands of clergymen have the heartache, and their parishioners wonder they do not come down and live on the lower plane. It is said one man once was found who never had the heartache. On his demise, however, a post-mortem examination revealed the fact that he did not have any brains, or they were so small the physician could not find them.

The Bible and Its Miracles!

S. Bristol.

"Why should it be thought a thing incredible with you that God should raise the dead?"

The standard objection to the Bible by the scientists of the day is the incredibility of the miracles by which its great authority is backed. Scientists are loath to admit a miracle, in the sense of a supernatural event—one brought about by the direct exercise of divine power. Yet, why should they be, when miracles invest them on every side by millions, and that, too, far more amazing than any recorded in the Bible? In fact, they themselves are each a combination of a series of miracles more wonderful than the raising of the dead! Take, for example, respiration, or taking air into the lungs and expelling it. How quickly we expire when it is suspended! Yet, the unborn infant lived without it till birth! Then the moment after birth—how strangely the lung-bellows expanded, drew in the air, and expelled it, when its work in purifying the blood was done, and has kept up the process, repeating the action from six to twelve times every minute since, without our will and without our effort? What started it in motion? What has kept it up, whether we wake or sleep? Whence this perpetual motion? What miracle of Scripture more wonderful than it? Take, also, the food from which we derive our daily strength. Think of the process and the pleasure by which it is daily conveyed to the stomach? Then follow the wonderful process by which it is there dissolved into infinitesimal particles and thence carried through the intestinal convolutions, slowly absorbed and carried backward through the heart and lungs, and distributed in all parts of the body, as the need may be, to promote its growth, to repair its wear and recruit its wasted strength! What miracle of the Bible is as wonderful as this? God's power and skill alone could contrive all this—start it in motion and keep it up!

Take vision as another stupendous miracle. In the ordinary use of sight, in walking about the world, you have carried about in that little organ—the eye—a collection of pictures, more perfect and wonderful than human artists ever drew or amateurs ever collected! In one sweep around the horizon, what a panorama passes through it! Yet, how small the orifice through which it entered! How tiny the bit of retina or nervous tissue on which all the vast picture was painted, of mountain and valley, of earth and sky, of woodland and plain, of city and desert, and what not? If this is not a miracle far more wonderful than any the Bible records, I know not what can be.

Or go forth by night, and look upon the moon and planets and stars, and think of them all as subject to the law of gravitation, and ask what keeps them all moving in their circuits. Why do they not collide? Or why not all gradually be drawn together? If you say, "The centrifugal tendency exactly equals the centripetal, and thus they hold on their orbits forever," then we ask, How can that be, since these two forces are varying quantities at every stage of progress, and so they have been and will be forever? And yet how safely, how quietly, they have kept their orbits—who can tell how

long? Is it not a miracle of engineering and skill? What can be greater? I once asked a club of scientists who denied that the starry heavens required the being of a personal, intelligent, and all-powerful God, to tell me how the moon had attained its motion and its orbit, and had kept it until now. And when they guessed and speculated as to its being thrown off from the earth, or from some other body, and carried first so far, how it ceased to wander, and how thence on amid ever-varying attractions it had still held on its own way, I suggested that they illustrate the process and possibility by a series of magnets so arranged around a circle, above and below, that a bit of iron set in motion within would at least make a single circuit before making a flat failure! They admitted that it could not be done by man. None but God could do it. In short, man is a bundle of miracles. They are around him on every side. God made it easy for him to believe in them. How can he help credit them? And how else save by miracles the revelations of the Bible be proved as being from him, and not merely from the man who wrote or uttered them? And how could the human agents show they were not deceivers, but true and reliable men, otherwise than they did, by a changed and holy life and by sealing their testimony with their blood? That we might have strong confidence who have fled for refuge to the hope set before us!

Japanese Notes.

By J. D. Davis.

Japan seems to be holding her own in the complicated diplomacy of the far East. It is generally understood that it was Japan's firm attitude and the plain warning which she gave to Russia which decided that power to withdraw her claim upon China for the ratification of the "Manchurian Convention." Japan showed her earnestness in the matter by canceling all leaves of absence in the army and navy, and there was great activity in the navy yards and at army headquarters, everybody working night and day to get ready. Happily Russia yielded and the "war scare" was soon over.

There is just now a somewhat wide-spread panic among the smaller banks, caused by the tightness of the money market, which brings to the surface the over-speculation in which some of the banks have indulged, and as is always the case, the failure of one or two banks in a large city, embarrasses others, and causes a run on all the smaller banks when they can least afford to meet it. Several of the banks have suspended payment, and a few have been closed by the government. Some few of the managers are also under arrest for dishonesty in connection with the present troubles.

In Kyotô, we have had a great religious fete in connection with the "Higashi Hongwanji" temple. Kyotô is the headquarters of this sect of the Buddhists, and some ten years ago a large temple was finished here for them at a cost, as it was said, of eleven million yen. The empire was searched over to find "keyaki" trees large enough for the hundred or more immense pillars of this wood which are about three feet in diameter and twenty to thirty feet in height, and which take a very high polish. Through speculation of speculation, the temple authorities are in debt to the amount of two million yen or more, and the recent festival, on the four hundredth anniversary of the granting to the temple of a portrait of the founder of the sect, by the Tokugawa Regency, was made the occasion of an effort to secure from the offerings of the hundreds of thousands of visiting pilgrims' contributions toward the liquidation of this debt. All the sacred relics and treasures of the temple were

placed on exhibition, and immense floral and evergreen arches were erected in the streets, fronting the temple enclosure. These were made brilliant at night by hundreds of electric burners. Such immense throngs gathered at the gates, on the day of the opening ceremony, that they became uncontrollable, and in the press a large number were trodden under foot and a few lost their lives. It is not yet reported how much money was realized by the festival. It is probable that nearly half a million pilgrims came to the city on this occasion, and it shows that Buddhism still has a strong hold upon the masses in the interior, and that the religious instinct in Japan is strong and active.

The general union evangelistic movement goes on all over Japan. Christians are awakened, and much seed is being sown which will bring forth fruit, later on. The united front, which nearly all the Protestant Christians are showing in this movement, is in itself one of the powerful factors in making an impression for good upon the nation.

The Bible, and especially the New Testament, and portions, are selling as never before. Rev. Mr. Snyder has been down through the island of Kiushu, and he sold five or six hundred copies a day on the railroad trains there. He is now in this city, and the first day here he took his stand on a busy street corner and sold over five hundred copies.

Our Doshisha has had a very harmonious Trustee's meeting. A normal course of study is added to fit young men to teach in government middle schools. New teachers are engaged, and eighty new students have just been received into the young men's departments, and over twenty into the girls' school. Four young men were recently baptized, and the morning prayers and prayer-meetings of the school are better attended than for some years past. Now is a time to pray with great faith and hope for Japan and for Doshisha.

Kyoto, May 1, 1901.

Christian Endeavor Convention.

The fourteenth annual convention of the California Christian Endeavor Union, to be held at Santa Ana, June 13-16, 1901, promises to be a "feast of good things." One thousand delegates from all over the State are expected to be present.

Some of the special features will be convention sermon, sacred concert, evangelistic services, denominational rallies, committee conferences and a question box. Some of the speakers present will be Rev. Richard Tjader, a renowned evangelist, Dr. A. C. Dickinson, Dr. Hugh Walker, Rev. F. A. Powell, Rev. F. B. Cherington, Rev. F. W. Reid, Rev. F. M. Dowling, Rev. L. A. Pier and Rev. A. C. Smithers. Some of the musical features of the convention are: First Congregational Church Orchestra of Los Angeles, thirty pieces; Convention chorus; Miss Adeline Meek, cornetist; Miss Stockton, contralto soloist.

Miss Nason will have an interesting session for the Juniors, held separately from the Convention, and Mr. Alexander a session of the Intermediates.

The Endeavorers of Santa Ana send a hearty invitation to all, and welcome them to their homes. J. A. H.

"Is you gwine ter let dat mewel do as he please?" asked Uncle Ephraim's wife. "Wha's you' will power?" "My will power's all right," he answered. "You jes' wanten to come out hyar an' measure dis here mewel's won't power."

The Sunday-School.

BY REV. F. B. PERKINS.

The Making of an Apostle. (Acts xxii: 6-16.)

Lesson X. June 9, 1901.

None of the appearances of Jesus Christ after his resurrection were simply marvels. Every one of them had a specific end in view. This was true of his manifestation to Mary Magdalene, to Peter, to the 500 on the mountain in Galilee, and now of this to Saul of Tarsus.

The Occasion of the Revelation.

When the Lord Jesus ascended to the Father, he left an idea, but not an organization. The church as an institution did not exist. As a brotherhood and a spirit it was indeed in force; but it must also take on "a local habitation and a name," if the idea of its Founder was to be wrought out; for such is God's method of working. Those who had been won to Christ must, therefore, be trained to act together in the various offices of Christian service. "The truth in Jesus" must also be developed into the truths of a world-wide gospel; fitting it to the needs of every nation, tribe and people under the whole heaven.

Something more than the Pentecostal endowment was necessary for this. That had established a Jewish-Christian, not an universal, brotherhood, composed wholly of converted Jews and proselytes. Its standard of authority was the Old Testament Scriptures; its motives were of force only where these were recognized; its methods were those of the synagogue, and its sympathies were hedged about by Jewish exclusiveness. It was not in touch with the great ethnic religions, or the civilization lying outside of Judaism. These restrictions must be removed and the Christian church be animated by a sympathy as broad as Christ's, before its missionaries could meet, upon their own ground, the men of the world, untrained in Jewish thought or ritual, commanding the respect of the cultured as well as the confidence of the unlearned. Until this was done Christianity could not take its rightful place, and become the world's religion.

But for this office none of the original disciples were competent. Peter could not do this work, lacking both the mental endowments and the scholarship. John was not fitted for the task, subtly spiritual as was his type of thought. That very distinguishing feature, indeed, limited his audience to the comparatively few finely-grained and meditative souls. But if not these, then still less were their companions equal to the service. Neither their intellectual equipment nor their force of character fitted them to grasp the Master's last command, seeing whither it tended, expanding its principles, dropping off its Judaistic restrictions, and carry it everywhither, so making it the gospel for humanity and bringing all nations into discipleship of Jesus.

Plainly, then, that versatile genius for which the crisis called was not to be found within the Christian brotherhood as then constituted; he must be created anew in Christ Jesus. And in this emergency God, who never yet failed his servants in their need, did lay his constraining hand upon such an one.

The Agent Selected.

For this work he selected a young man named Saul, a most unlikely choice it might have seemed, but "wisdom was justified in her children." Born in Tarsus, a rich and important city of Asia Minor, familiar with its varied commercial and social life, in touch with its culture, yet a Jew to the core; child of deeply religious

parents and trained up according to the strictest Pharisaic principles; sedulously guarded from the corruptions surrounding, yet broadened in his sympathies and ideas of life, by necessary intercourse with its cosmopolitan populations—so he passed his childhood.

He was an apt pupil, and very early in life must have given token of that marvelous intellectual force which afterwards came to fruitage in his writings and in his administration. More than this, he came by inheritance into possession of a moral nature as healthy and as vigorous as was his intellect. Righteousness became very early the passion of his soul, the object of untiring quest. So he grew up free from vices which might have entrapped a less royally endowed and carefully trained young man. He was not free from the ordinary temptations which assail strong natures. On the contrary, he had to battle against them all his life long. His own confession was that he had continually to buffet his body. But he was not brought into subjection to it. He kept his soul pure, and lived in all good conscience from his youth up. So he escaped those blinding mists which, for most young men, cloud the vision of spiritual things and render them deaf to heavenly harmonies.

While still a boy, moreover, he was privileged to go to Jerusalem, to him the sanctuary of religion, as Rome was, afterward, to Luther; and there, under Gamaliel, the most celebrated teacher of the time, was indoctrinated and trained in all Hebrew literature and rabbinic lore.

All this, time, moreover, he had been passing through those spiritual struggles which are inevitable to deeply religious and conscientious souls. The passion of his life was for a righteousness which could stand the test of his own conscience and abide the scrutiny of God. The result was what he afterward so pathetically pictured in his letter to the Romans. But this failure only stirred him up to more desperate measures for relief. And it is thus that we explain the violence of his persecuting rage against the Christians, when he came to hear of the crucified Nazarene and of the detested sect which owned him as Master. The real foe against which he raged was within. It is all very natural and intelligible to one who has had to fight the devils of sin within his own heart, without the aid which that same Jesus offers to struggling souls. It was a part, too, of God's preparation of him for the service to which he was foreordained. Sin was working death in him, that Christ might afterwards enter as the Giver of a new life. And the turning-point of his career was marked, as so often has occurred, by a fresh outbreak of the sinful passions which worked in his members to bring forth fruit unto death. He could do nothing by halves; and so into this warfare he threw his whole soul, boiling over and raging, as he afterwards confessed, as a zealot, against the followers of the Nazarene; but all, as he thought, toward God. (xxii: 3.)

The Preparation of the Agent.

Three points were essential to this:

1. That he should "know God's will." Up to this time he had mistaken this, confounding it with his own. This mistake of his must be corrected. He must come to look at things through God's eyes, to get the clue to his providences in hand, and to judge of men and measures in the spirit of divine love.

2. More than this, he must come into direct personal relations to the Author of Christianity, of whom he contemptuously thought as "the Nazarene," but honored the God of his fathers as "that Just One." In this way he must be put into relations to the Lord Jesus, similar

to those who companied with him all the time that he went in and out among them, and who were able thus to witness to his resurrection, as to that which they had seen and of their own knowledge knew.

3. And then, from the mouth of this consciously recognized Lord, he must receive his commission, hearing the voice which prescribed to him the things he was appointed to do (v. 10). The office was peculiar; the preparation must be no less so.

God has different ways of bringing men into his kingdom. But in them all he has exactest reference to their personal needs and the work assigned them. So we interpret the events which ushered Saul of Tarsus into the new life. His work was to be revolutionary to an unexampled degree; his preparation for it demanded a catastrophe. The way of the Ethiopian eunuch was not his way. There would have been loss to him, and loss to the world, had Paul quietly floated into the kingdom of heaven on the bosom of "Isaiah's bold measures or John's simple page."

The Parousia.

On the marvelous incidents of that revelation to Jesus I shall not attempt to dwell. It is on the aspect in which it presents the risen Savior that I desire chiefly to fix attention. Saul of Tarsus saw Jesus in the midst of that great light which shone round about him. What the appearance was, as compared, e. g., with the appearance to Peter and his companions on the shore of the Lake of Tiberias, we know not, and it does not matter; and whether it was an ordinary vision on the part of Saul, through the medium of his eyes, we do not know. Nor does it matter. The important fact is, that in that hour Saul of Tarsus *saw Jesus*, actually saw him, the personal Christ whom Peter and James and John had companied with, but whom he, up to this time, had not looked upon nor heard his voice.

1. It was not merely a revelation in glory, but of the glory of the Son of Man—a combination of majesty and humility such as all his earthly life disclosed.

2. How thoroughly characteristic, also, the tender consideration of His address! His expostulation with one whom he might have overwhelmed with stern denunciation (v. 7); His designation of Himself by the humblest of His titles—Jesus of Nazareth, not Jesus the Son of God (v. 8), His identification with His despised and persecuted disciples—they were his "body" (I Cor. xii: 27), their persecution was a persecution of Himself (v. 7).

3. Thoroughly like the Jesus whom we have learned to revere in the gospels, and quite in line with his treatment of ourselves, is the honor put by him on natural agencies in accomplishing his great work. It was never his way to rely upon the miraculous agency further than was absolutely necessary. And so we may observe in this case how the supernatural and the unusual gave place to the natural and the ordinary. For, guiding his now submissive foe to a place of rest, he relied upon the good offices of Saul's attendants (v. 11); and for completing the work of conversion, to reflection in the darkened room, to physical rest (ix: 8, 9), and to the kindly offices of a Christian friend (ix: 10-17).

4. How thoroughly Christlike, also, was the gradual revelation of duty to the stricken man! He would not force the facts upon him prematurely, but would give him time to take them in, one by one, as he could bear them. The main point was to fix the Messiahship of Jesus firmly in Saul's mind. In the light of that central truth all other truths would be illuminated. Such was actually the result, to

which the blinded eyes and the darkened room afforded just the opportunity. That is God's way of securing orthodox belief—and it is a good way.

5. The tender fidelity with which his coming experiences were set before the future apostle was another light cast upon the glorious personality of Jesus. "Thou shalt be his witness unto all men of what thou hast seen and heard"; and, as involved in this revelation, was distinctively that of the great things he must suffer for the name of Jesus. And that, again, is just like our Lord's usual course. Much as he desires adherents, he will not have them drawn to him under any misconceptions.

A very few words only can be given, in closing, to the ready response of Saul to the approaches of Jesus. He was the only one of his company to whom the Voice became intelligible. Others were aware of some very unusual occurrence, heard a sound which, to them, meant nothing more than a peal of thunder, and were prostrated by the blinding flash. But Saul alone received the message, and this for the reason that he alone was prepared for it. "The pure in heart shall see God," and obedience is the organ of revelation. If we wish to see Jesus to the best advantage, and so as to impart to others truthful conceptions, he must be apprehended by a pure heart. Sin is a blinding mist, distorting the vision. Much may indeed be done by those whose garments have been trailed in the mire of vice; but for balanced statements, and for the deepest look into the mysteries of God, there is needed a heart whose vision has never been subjected to these distortions.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How to Enter Christ's Family. (Matt. xii: 46-50.)

Topic for June 9th.

Very much will depend upon our family experience. Some know nothing of the family. They never were really members of a family. They were orphans reared in an institution, or as wards in a household, or although in some home, were not actually members of it. Then, unfortunately, not a few have reason to connect unpleasant ideals with the term family. Perhaps the memory of hardship and variance and enmity, in their minds, is associated with that name. So that the term family does not convey to all what, with the great majority, it is supposed to mean. Hence the impression made upon us as we consider this topic, and the profit to others as we speak upon it, will depend very much upon the source of our ideals of the family life.

* * *

This shows us the care which we should always exercise in the effort to interpret Scripture by illustrations from our experience. It is a very easy mistake to bring the statements of the Bible down to the narrow limits of our own knowledge or experience. Our ideals of life are to be taken from the Bible and not our conceptions of the Bible from our life. The Christian relationship is not to pattern after the family, but the family after the Christian relationship as taught us in the Word of God. Let us begin there.

* * *

The chief force of this incident which Matthew has noted in this reference is the correction of the tendency to put the common and incidental conditions above the fundamental and abiding. It is the one great lesson which selfishness has to learn, that our relation to God is first of all, in every time and experience of life. God's

claims are the first claims; his friendship is the most important friendship; and his love is the first love. No earthly ties can supersede this obligation. When you and I have really learned that always and everywhere God's things are the first—the first from any point of view, we have made a very important advance towards entering the family of Jesus Christ.

* * *

The charm of the family, as far as it exists at all, results from the identity of will. It is more than harmony; it is the exchangeableness of purpose. When the parent expresses his purposes and all the members of the home throw themselves into the execution of those plans with earnestness and delight, we have every quality of sympathy and interest and helpfulness and love which make the ideal home. Jealousy or discord or indolence or any form of selfish life can find no entrance where the purpose of one is the purpose of all the rest. So this is the principle which Jesus is enunciating when he says: "Whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

* * *

Entering Christ's family then is a simple process. This is not saying it is easy; but it is simple. No vast range of knowledge is required. No complex questions are to be solved first. No mysterious entanglements are to be unraveled. It is simply a question whether you and I are so willing to seek to know the will of God and to strive to do what we know, that we will make that the chief endeavor of our life, as our Lord did. All other queries we can leave to settle themselves, or, if need be, to remain forever unsolved. The family happiness, usefulness or value do not depend upon the clear understanding by every member of all the questions of history, condition or destiny of the home circle. Where there is identity of purpose, there can be many a surprise, many a perplexity and many a shock, even, without any disturbance of the family relation, unless it be the closer union of spirit and the intensifying of the love. So theological upheavals, or ecclesiastical disturbances, or doctrinal agitations, will not easily sever the soul from its family relations with Jesus Christ, where the will has been made identical with the will of its Master.

* * *

No, this is not easy. It is worse than folly to make it appear to any man that it is not difficult. While signing cards and holding up hands and kneeling at the altar may be aids and steps, they can be nothing more. There is no change in man so great as the change of the will. Intention and desire and resolution may be whirled about like the balloon driven by the currents which catch it. But to give the human will the same quality which is found in the will of the Son of God is no slight matter. We mistake the undertaking when we think to do it by preaching or singing or praying or resolving. These have their place and their importance; but it will still remain true that to as many as receive him to them he must give the power to become children of God. Nicodemus found this out; Paul learned it; and your will and mine must be made identical with the will of Jesus Christ, by the same touch that gave us the will at the first. The way to enter Christ's family, then, is to place ourselves in his hand for that work upon our will which will make our purpose identical with his own.

School Teacher: "What little boy can tell me where is the home of the swallow?" Bobby: "I kin, please." School Teacher: "Well, Bobby." Bobby: "The home of the swallow is the stummick."

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck. 819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge. 1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. C. B. Bradley. 2639 Durant avenue, Berkeley.
Home Secretary.....	Mrs. W. J. Wilcox. 576 East Fourteenth street, Oakland.
Branch Secretary.....	Mrs. H. E. Jewett 2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....	Miss Grace Goodhue. 1722 Geary street, San Francisco.

From the Hawaiian Islands.

The report of the twenty-ninth annual meeting of the Woman's Board of Missions for the Pacific Islands is at hand and proves to be very interesting. The meeting was held in the Central Union church of Honolulu, and was conducted by the President, Mrs. Hyde. The opening devotional exercises were led by the pastor's wife, Mrs. Kincaid, who, in her address, dwelt on the potency of love, saying that "only those who abound in small kindnesses are capable of performing the larger acts of devotion." The appropriations for the next year reached the sum of \$1,611, divided among a dozen different objects. The report on subjects for meetings during the coming year included reports of missionary work in different parts of the world.

The address of the President was on "Enlargement of Power Through Service," in which mention was made of the great work done by Miss Dix, in behalf of the insane, and that by Elizabeth Fry for inmates of prisons, as illustrations of enlargement of power through service. It might seem impossible to feed the multitude with five loaves and two small fishes, but if we understand that it is the five loaves and two small fishes with the divine blessing, then the seeming impossibility is done. "Christian obligation is measured by the power God will give us." "Under the stress of circumstances we can do or endure that which otherwise would have been impossible." "We are not limited by our present or known ability. We need, sometimes, to be forced out of our environment of shelter, and planted, like the oak, where the strong winds will shake the boughs and cause the roots to strike deep and wide"—

"I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon."

"What is true of the individual is true of the organization. This Woman's Board has in the past proved its capability for carrying on the work which has been committed to it. But can we not go beyond our present seeming ability, and gain accruing power by enlarged services."

This Board sustains regular work among the Chinese, Japanese and Portuguese residents of the Islands, besides helping support the Girls' School in Kusaie, Micronesia. They have also been much interested in Mr. and Mrs. Wm. Gulick's work among the girls in Madrid, contributing to it and keeping informed as to its progress. The Board supports Bible readers among the Hawaiians, as well as among the other nationalities there. They also contribute to a school in New Zealand. They have a long list of life members belonging to the

Board. In zeal and in the amount accomplished, our Hawaiian sisters seem in no way behind the workers in America—

"ALOHA."

"Aloha! 'tis thus we greet thee
In that lovely distant land;
Aloha! In this we meet thee
As with clasping of thy hand.
Aloha! through this we send thee
All the good it can convey;
Hoping with this word to greet thee
When the mists have rolled away."

Church News.

Northern California.

Scotia.—The little Mission Congregational church of Scotia was made glad on May 12th by the accession of six new members to its number, two by letter and four by confession.

Etna Mills.—Our church looks much improved with its bright new coat of paint. This was the gift of the Ladies' Aid. Last Sunday morning the pastor preached the baccalaureate sermon for the graduating class of the Union High School. A large and attentive audience was present. In the evening the pastor addressed the G. A. R. at a union memorial service in the M. E. church.

San Jose.—The pastor, the Rev. H. M. Tenney, reviewed recently the ten years of his pastorate in San Jose. He said in part: "The years 1894, 1895 and 1896 witnessed the hungry hordes of workmen out of employment, the depression of farming and all forms of business, the closing of factories, the great railroad strike, the marching of Coxe's army to Washington. Then followed the local drought and the untimely frosts and the overproduction of fruit. These conditions affected the development of our valley. California has increased in population during the decade only twenty-two per cent as against thirty-nine per cent of the previous ten years. San Jose township increased only twenty per cent and the city of San Jose only eighteen per cent. The moral and spiritual conditions of the community have been affected in a large degree by corrupt political conditions that have obtained so long in city and county. Despite this unfavorable environment you have paid off an indebtedness of \$2,400 and have met the necessary running expenses of the church in the aggregate for the ten years, \$26,000. You have recarpeted and repainted the church, built a new stone walk and added by the gift of William Crites the pipe organ valued at \$1,800. In addition you have raised for missionary purposes over \$4,100. Your giving for this purpose despite the hard times has increased 915 per cent. The church has increased 44 per cent in its resident membership. Nearly three hundred have been received into membership, but so many have passed on to other communities that the present roll numbers a little less than this number. Your treatment of me has been characterized with the spirit of love and loyalty and appreciation."

Southern California.

Los Angeles.—Rev. Wm. Horace Day, junior pastor of the First church, Los Angeles, on a recent Sunday morning, ably discussed the question, "What Is the Use of the Small College?" making an earnest plea for Pomona College at Claremont. A liberal offering followed. Mr. Day and wife go to Oakland for a vacation after the first Sunday in June. He is to supply the First

church, Oakland, on the second and third Sundays in June. Mrs. Warren F. Day is in the East, where she was unexpectedly called. She returns early in June.

Los Angeles First.—The thirty-fifth anniversary of the ordination of Rev. Warren F. Day, D.D., senior pastor of the First church, Los Angeles, was celebrated on Sunday evening, May 19th. Special floral decorations with such music as the choir are wont to render, added to the occasion. In a familiar way, Dr. Day spoke of the features, motives and purposes which have marked these "thirty-five years in the pulpit." He has had only six regular pastorates; not including a church which he supplied only a few months. His ministry opened in the period of reconstruction near the close of the Civil War. During these years there have been written the larger chapters of the history of science, mechanics, the movements for young people, woman's work for woman, the railway, telegraph, telephone and critical study of the Scriptures. Dr. Day, since his ordination, has traveled extensively, crossing the Atlantic several times, visiting the principal parts of Europe, taking Egypt, the Holy Land, Turkey, Greece, the North Cape and Alaska. He has had a considerable share in denomination and educational interests outside of his own parish. His review closed with the statements that, "If I were to live my life over again, I would be a minister. Poorly as my work has been done, I would not exchange what I have been able to do for the most brilliant achievements of those who have left the Crucified and Risen Christ out of their life, influence and their future. With such a wealth of glorious truths and certainties, I have not found time to fill the minds of those who have listened to me with sceptical speculations. There is no danger that any will fail to feel the darkness. There is great danger that many may not find the light."

Santa Barbara.—Sunday, May 19th, was the sixth anniversary of Mr. Forbes' pastorate over the Santa Barbara church. The morning sermon was devoted to a review of the work of the church during the six years of the present pastorate. Of the nine different churches in the town, all except one have changed pastors during these six years. Mr. Forbes spoke of the changes which have taken place in our own church in these years. Of the thirteen teachers now teaching in the Sunday-school, only two were in the church six years ago. Of the pupils enrolled probably not one-third of the number were here when the present pastorate began. Very few of the young people who grow up in Santa Barbara remain here. During the last six years a dozen or more of our former Sunday-school pupils have gone through college, and of that number but one has returned to live here. This continual exodus of young people into other places where many of them hold important positions has a twofold working. It gives the pastor an opportunity for a wide influence through their lives going out into so many places; it also has its discouraging side, in that it drains the church of its best young life. During this pastorate seventy-six have united with the church on confession of faith, and fifty-five by letter, a total addition of one hundred and thirty-one. During this time the benevolences of the church have been the largest in its history. They have amounted to \$5,196. Of this amount \$1,175 has been given to Foreign Missions. One marked thing of Mr. Forbes' pastorate is the large attendance at the evening services. During these six years the evening audiences have probably averaged as large as the morning. Often they are much larger. The evening services draw largely from people who are outside of the church. Mr. W. I. Miller, who has been the chief usher

of the church for thirty years, keeps a record of the attendance each Sunday at the morning service. He records the list of members present at these services; also the number of strangers present and the number of males and females. He is never absent from his post unless he is ill or out of town. It is doubtful if any other church on this coast can show a more faithful worker than this, and one who has served so long in one capacity.

Washington.

New Whatcom.—The church here has called Rev. Richard K. Ham to be its pastor, and he is on the field. He is giving very good satisfaction. A bright, educated young man, well equipped for this important field. The church has also purchased two fine lots on the corner of H and Sixteenth streets, in a roomy and fine location for the new church.

Notes and Personals.

The pulpit of the First church of Oakland was occupied by the Rev. Dr. McLean last Sunday. Next Sunday it will be occupied by Rev. Alfred Bayley.

The First church of Los Angeles has purchased individual communion cups. It is expected that they will be used for the first time at the June communion.

Rev. L. M. Walters of Fresno will preach the baccalaureate sermon at the commencement exercises of Fair Oaks academy, near Sacramento, June the 9th.

Messrs. George W. Scott of Alameda, Edward Coleman of San Francisco and Charles R. Brown of Oakland were elected trustees of Mills College last week.

The announcement of the decision of the Presbyterian General Assembly to revise the Westminster statement of faith comes as good news to the whole Christian world.

The schooner "Carrie and Annie," now loading at the Spear street wharf with supplies for our Micronesian missions, is expected to sail the last of this week or early next week. Dr. C. F. Rife and family return to their field on Kusaie.

It seems that Rev. W. D. Kidd of San Mateo has no intention of resigning as pastor of the church in that place. The announcement in the local paper was through an error on the part of its editor, who confused a pulpit exchange of two Sundays with a permanent change.

The Northern and Southern California Anti-Saloon Leagues are to have each a Superintendent hereafter. This was decided at the meeting in this city this week. Dr. E. S. Chapman will be the Superintendent of the Southern League. Some one is yet to be chosen for the Northern.

Six years ago a Russian church was established in New York city. It has been worshipping in a private house, but will soon have a temple finished. The corner-stone was laid last week, and the little band of worshipers will be aided in the construction of the edifice by funds raised in Russia. A rectory will be built also, in which will be apartments for the bishop who now resides in San Francisco, but will hereafter spend three months each year in New York.

Andover Theological Seminary will send out this year the smallest class in its history. The Boston Transcript says: "Andover is not alone in a diminished attendance. The number of men entering the ministry in the country at large has not increased of late. One

reason is because some clergymen are frankly saying that they would not have their sons endure what they have borne." Another reason is because there have been so many church disagreements of late years. The fact that the ministry is much less of a career than other professions deters some. Others feel themselves too much settled in this time of religious reconstruction to venture to preach."

In our report two weeks ago of the address of Rev. C. R. Brown at the Home Missionary meeting in Boston, the omission of several words from one paragraph made him say in print something that he had not said by word of mouth. The correct reading of the part is: "We are meeting Asia face to face and its life must be preserved by gospel influences. The sacred touch of America upon China through its missionaries has been full of glory, as the martyrdoms of the last year declare. The secular touch of Christendom upon China through European diplomacy, through opium-forcing commerce and through the looting and outrage of allied soldiers has been full of infamy. The contrast is a mighty appeal for both home and foreign missionary effort."

Rev. T. G. Lewis, pastor at Byron, publishes each week a little four-page paper called The Parish Visitor. Among the announcements are the sermon topics in a Sunday evening series which he is now giving on "Success in Life." Introductory sermons are "Redeeming the Time" and "The Value of a Man." Then follow three on success and failure: "Elements of Success," "The True Road to Success," and "Failures." There are eight on the general theme, "The Devil's Man Traps." They are "Intemperance," "The Devil's Printing Press," "Evil Associates," "The Sunken Reef of Skepticism," "Bucking the Tiger," "The Law of Chastity" (for men only), "Sabbath-Breaking," "The Gun That Kicks over the Man Who Shoots It Off." The series ends with three sermons on the true foundations of success, with topics as follows: "The Most Important Question," "Hereditary Laws," "Dare to Be a Daniel."

A dispatch from Naples gives account as follows of the sad death of the Rev. Dr. Babcock, the pastor of the Brick Presbyterian church of New York: "Dr. Babcock was ill for twelve days prior to his death. He reached Naples Thursday, May 9th, and was placed at once under the care of two German physicians, who diagnosed the case as Mediterranean fever. It was not considered dangerous, but he was placed in the best hospital here, and for several days had the best care of English and German nurses. The doctors discovered some symptoms of melancholia and mental depression, but he was under the care of a regular attendant for this form of fever. Shortly before the catastrophe the nurse found him quiet, and left the room. In a sudden attack of acute mania, he locked the door, took poison, and cut both wrists. He was discovered by the nurse and doctor almost immediately, but too late to be of any help."

The Independent, an interdenominational religious paper published at Los Angeles, indulges in compliments to some of the religious papers of San Francisco, as follows: "What beautiful work comes from the presses these days! There are some of our exchanges on our desk. In their handsome dresses they look as inviting as a crate of strawberries just opened. A look at them starts the water in the editorial pump. There is The Churchman, from San Francisco, just changed to the latest form of the religious journal. It bears unmistakable marks in style and matter of its Episcopal clientele.

There is also The Pacific, organ of the Congregationalists, solid-looking as old Plymouth Rock. Always full of meaty articles which smell of the powder on the firing line of human progress. The Pacific Methodist Advocate is also from San Francisco and stands for the work of the M. E. Church, South. Remarkable how many papers and things like that word "Pacific." Have wondered if we are not a little too pacific out here for the good of things in general. We are too prone to forget that caution of Paul's: "War a good warfare." His boy Timothy must be a good fighter to amount to anything. The California Advocate is beating its own record of fifty years typographically, editorially and 'subscriptionally.' That may be a barbarous word, but it is the dearest of all to the editorial heart."

Sonoma Association.

The annual meeting of the Sonoma Association of Congregational churches was held in Green Valley, May 21st and 22d. The association program was an interesting one, and the attendance good. The ladies of the church entertained the visiting members most hospitably, both in their homes and at the church.

Organization was perfected at 11:30 Tuesday morning. Rev. Chas. C. Kirkland was elected Moderator and also Scribe for the year, with an Assistant Scribe for the meeting.

The devotional meetings throughout were marked by their high spiritual tone, giving to each session an inspiration and uplift which continued during the entire association.

Several men of prominence outside of the Sonoma Association were present; they were Rev. J. K. McLean, Rev. George Moor and Rev. Wm. Rader.

The papers which were presented during the various sessions were strong and forceful. Rev. Chas. C. Kirkland read the first paper of the association Tuesday afternoon; his subject, 'The Dedication of Life,' was timely and in keeping with the ordination service, which was to take place in the evening. Many good thoughts were brought forward in this paper, showing the speaker had grasped the true idea of life and its greatness. He said that one result of a dedicated life is that it brings conviction that God is working through that life. This paper was followed by an interesting address by Rev. S. R. Yarrow, whose topic was "Impressions of Religious Life in Europe," which was listened to with the closest attention. At this juncture a recess was taken until the following morning, that the Council for the examination of Mr. Eckles might perform its work.

At 9:30 o'clock Wednesday morning the Association again convened and the routine work taken up. Rev. H. E. Banham read the first paper of the morning; subject, "The Place of the Sunday-school in the Church Work." The speaker showed how essential this department is and how, through it, the child is prepared for church work. The paper contained many good suggestions and was much appreciated. Mrs. W. J. Hunt read an excellent paper on "Methods for Building up a Sunday-school." The paper was replete with helpful thoughts and advanced ideas for an "up-to-date" Sunday-school. Mrs. C. M. Shaw prepared a paper on "Primary Work," which was read by Rev. Banham, and which contained much to recommend the methods pursued by this worker, to the consideration of every primary teacher. Mr. Hebbard gave many practical and helpful hints in his talk on "The Work of the Sunday-school Superintendent." Throughout the papers and the discussions which followed there ran the expressed

thought that our Sunday-schools need incorporated in their teachings more of our church principles, the Lord's Prayer, the Beatitudes and a return to the catechism. The thought running through the papers of the afternoon was the work of the church. Rev. L. D. Rathbone spoke upon "The Service of the Sanctuary." He said great stress needs to be laid upon the greatness of God and upon the needs and wants of humanity. That emotion, earnestness and hopefulness are needed in the pulpit, and that there seems to be felt among many the need of more reverence, and that to have a more effective service there must be more use of the Bible, less oratory and more Christ.

"Effective Features of Preaching" was the subject of a paper by Rev. J. H. Goodell, who said that an effective machine is one which accomplishes that for which it is intended. The effective preacher must leave the impression upon his hearers that the message he delivers is from God and is the word of God, and that he must show he is familiar with the human heart. The speaker said there are three great feelings which rule life—animal craving, desire for power and eagerness for possessions. These desires must be controlled and illuminated that selfishness and all things unsightly must be taken out of them, and that they must be made to conform to the beauties of God's ideas; that the words of the preacher must so illuminate his own soul, showing they represent a struggle, if not a victory.

The missionary work was represented by Miss Laura Williams and the Church Building Society by Rev. C. C. Kirkland. Rev. L. D. Rathbone spoke on "Necessity for Extension Society Work on Basis of the Capin Plan." Rev. E. Hoskins, and Rev. W. E. Eckles were admitted into the Sonoma Association.

Reports of the churches showed the following summary of work done since the last semi-annual meeting. Two new churches have been built, one hall built, one church dedicated; all churches are out of debt, but one having a small debt of \$50. Every church is in a prosperous condition, there having been an increase in membership of about seventy-five. The Sunday-schools are increasing in attendance. Two pastors have been called, and two Endeavor Societies have been organized.

The address of the evening was delivered by Rev. Wm. Rader, his subject being "Self-Support in California." He made an earnest and eloquent plea and was listened to by a large and appreciative audience.

J. E. R.

The Ordination of William E. Eckles.

One of the most pleasing features connected with Sonoma Association, which has just closed at Green Valley, was the ordination exercises which took place Tuesday evening and whereby Mr. Wm. E. Eckles became an ordained minister of the gospel.

The writer has known Mr. Eckles from his boyhood, and knows him to be a man of true worth and strong, stalwart, Christian character. All of his friends rejoice that he has conquered the many obstacles which have persistently arisen before him during his preparation for the ministry, and now stands before the world an ordained minister of Christ.

Mr. Eckles is a graduate of the Pacific Theological Seminary and is the son of the late Rev. J. G. Eckles, who for years was a member of the Fresno Association, where he was greatly beloved by all.

The council called for the purpose of examining Mr. Eckles convened Tuesday afternoon. Rev. J. H. Goodell was chosen moderator and Rev. H. E. Banham scribe.

The candidate was put through the usual examination, which he passed in a highly creditable manner, answering (what seemed to one unacquainted with such examinations) a perfect bombardment of questions, with great calmness and with such clearness as showed him to be firmly instructed in the faith. The examination was conducted by Rev. J. H. Goodell, assisted by Rev. J. K. McLean, Rev. George Mooar, Rev. L. D. Rathbone, Rev. C. E. Kirkland and Rev. H. E. Banham. Rev. Mr. Goodell presided at the evening meeting, which was most solemn and impressive and was of an unusually high order. Each participant seemed to serve as an inspiration to the one who followed. The choir rendered appropriate music and the opening prayer and Scripture lesson were in keeping with the occasion. Dr. J. K. McLean preached the ordination sermon, and never did he speak more impressively or with greater force. His thought was upon the several kinds of hunger to which humanity is subjected, but that the supply which satisfies the true hunger, that of the heart and spirit, is found in Jesus only. At the conclusion of the sermon the candidate for ordination was escorted to the rostrum, where he knelt, and amid the hush and solemn stillness which pervaded the room, Rev. George Mooar, placing his hand upon the head of the kneeling figure, offered such a prayer as one seldom hears. He commended the young man to the care and keeping of the Heavenly Father, invoked divine strength and wisdom, that his faith should never waver nor his heart falter in the work to which he was dedicating his life.

The scene was one of touching beauty: the young man kneeling, consecrating his life to the service of Jesus, and standing by him on either side, with a hand placed upon his head, the venerable and gray-haired servants of God whose lives have been spent in His service. The very atmosphere of the room bespoke the nearness of God and His joy for the scene there enacted. The "Amen" was said, and Rev. Mr. Kirkland extended the right hand of fellowship on behalf of the ministerial brethren, Rev. Mr. Goodell delivered the charge to the pastor, which must have come from God, so full was it of earnest, pathetic and loving admonition. Rev. Mr. Rathbone delivered the charge to the people, which was no less earnest and forceful. A hymn was sung, the benediction pronounced, and the work of the evening, which meant so much to one life, was closed.

J. E. R.

San Joaquin Association.

The San Joaquin Valley Association held its annual meeting May 7th and 8th, with the church at Tulare. It was one of the best meetings the Association has ever held. And this fact was largely the result of the work done by the local church and its efficient pastor, Rev. E. D. Weage, to secure a good attendance, and providing so generously and conveniently for the entertainment and fellowship of the delegates. The Association sermon was preached by Rev. John A. Milligan of Porterville on the subject, "The Church a Co-operative Society." Some of the subjects, presented in the form of papers, and discussed, were: "Congregationalism in Sunday-school Missions," "The Relation of Music to Religious Life," and "Men Who Have Failed."

The Ladies' Hour was of unusual interest, from the fact that both Mrs. Perkins of the W. H. M. Society and Mrs. Dr. Peck, recently from China, were present and gave excellent addresses. Mrs. Peck substituted on the evening program of Wednesday, the 8th, for Rev. J. K.

Harrison, who was unable to be present. The reports from the churches showed that the work within the bounds of the Association is in a more hopeful condition.

The Association entered very heartily into the consideration of the matter of our responsibility with reference to self-support on the State. The amount assigned us by the General Association Committee was accepted as the sum we endeavor to raise, and the matter of arrangement was put in the hands of the local Home Missionary Committee.

Resolutions of respect and sympathy relative to the death of Rev. J. G. Eckles, that occurred during the year, were passed.

J. A. Milligan, Registrar.

Mills College.

This school closed a successful year on the 22d, the annual catalogue showing a list of over 200 students. The corner-stone of a new assembly hall was laid after the Commencement exercises, and the work of building the same will be largely done during the summer vacation. Other improvements are also in progress.

The departure of Rev. W. W. Scudder to his new field of labor deprives the college of a pastor to whom it was most warmly attached. On the last Sabbath before his departure he welcomed fifteen of the students into the college church, on profession of their faith. Others had been received earlier in the term. The baccalaureate sermon on the 19th was preached by Rev. J. K. McLean, D.D., president of the Pacific Theological Seminary.

FOR RENT.—In Berkeley, June and July, furnished house, eight room; modern and sunny. \$35 per month. Address H. E. Jewett, 2511 Benvenue Ave., Berkeley.

Silence About Ourselves.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder, look at the Eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

The Home.

The Word in Nature.

In holy books we read how God hath spoken
To holy men in different ways;
But hath the present worker no sign or token?
Is God quite silent in these latter days?
The word were but a blank, a hollow sound
If He that spake it were not speaking still,
If all the light and all the shade around
Were aught but issues of Almighty will—
So, then, believe that every bird that sings,
And every flower that stars the elastic sod,
And every thought each happy season brings
To a pure spirit is a word of God.

—Hartley Coleridge.

Strength in Weakness.

In a home for incurables in Cleveland died Katie Powers. The papers of that city and of the village where she had formerly lived gave considerable space to an account of her life. These accounts were supplemented by many personal testimonies on the part of those whose lives had been brightened and helped by her example. The case is the more remarkable because Katie Powers was herself so helpless.

Katie had been a bright, happy girl. One who had not known her before her misfortune did not obtain from her old friends any definite impression of her earlier years beyond this simple statement, that hers was a sunny, happy life.

In the dawn of young womanhood came the loss of bodily power—a loss which was the occasion of her subsequent strength of character. Inflammatory rheumatism left her unable to walk, and she lay for months a helpless sufferer. "But think," said she, "how much I have left!"

Then the arms stiffened, and the fingers drew up like claws. Her vision failed, too, and only a little sight remained in one eye.

Then for years she lay huddled up in a wheeled chair, a helpless, suffering woman. She could see a little; she could move her arms a little, and that was all. Even this slight power diminished, and only by great care was it made to last until she died.

So she lay and painted sunny bits of water-color. There was in them no suggestion of the suffering, shut-in life; no reflection of pain; no reminder of the stiff, painful muscles that held the brush. They were all sunshine and hope.

Somehow people did not pity her. They would have done so, but she seemed not to need pity; so they simply loved her. Her deformities never made her repulsive—her life was so beautiful. Her sweet spirit shone through the features disfigured by pain. She not only bore her own burdens, but became a burden-bearer for others. "Whenever I fell blue," said a neighbor, "I go in and see Katie; she always cheers me up." No one ever spoke of cheering Katie; she way always cheering others.

So for a dozen years lived this shut-in, suffering Christian woman, and every year her life broadened and sweetened. "It makes you believe in God," said one. "No life ever seemed to me so truly Christian," said another.

When at length she passed away, hundreds remembered her with gratitude, and the little water-colors in many homes now remind those who knew her of the Christian sweetness and unselfishness of a life made strong in weakness.—The Youth's Companion.

True Standard of Human Friendship.

In a true friendship there is no thought of service as service, or of duty as duty. That pure and unselfish love which is the soul of all real friendship makes service of any form or in any direction an unalloyed pleasure. The question never is, What does my friend require of me? but it always is, What can I do for my friend? Not, How much must I give to my friend? but rather, How much will my friend consent to receive from me? Nor is there any thought of laying a friend under obligation by any service performed for him. We only love him the more, for the enjoyed privilege of doing for him. Moreover, there is no special fear on our part that we shall fail in proving our friendship for a real friend; or that we shall offend him by any inevitable lack of faithful service toward him. We do not, in fact, worry over the details of duty toward a friend; for we know that we love him, and we are sure that that carries everything with it, since "love is the fulfilling of the law." Nor do we worry over our friend's possible understanding and judgment of us; for "there is no fear in love; but perfect love casteth out fear; because fear hath punishment; and he that feareth is not made perfect in love." And this standard of human friendship is pointed out to us of God as a pattern of the relation which he desires to have between us and himself.—Selected.

Scientific Basis of Sabbath Laws.

Henry S. Baker, Ph.D., of St. Paul, writes: "We are apt to think that a rest of twelve hours, with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor, or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath from Saturday evening to Monday morning of complete rest to be as good as new. Without this he is never at his best, physically, mentally, morally or spiritually. So we find the fourth commandment in the nineteenth century echoed from the biological laboratory with tremendous emphasis, and again we are compelled to admit that He who spoke at Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made."—*Twentieth Century Quarterly*.

The Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody, and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying promptly; projects the honeymoon into the harvest-moon and makes the happy home like the eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

Our Boys and Girls.

How He Helped Himself.

"Help yourself, help yourself, little boy, do;
Don't wait upon others to wait upon you";
Grandma was holding her afternoon chat;
Knitting and rocking away as she sat;
"Look at the birds, how they build their own nests;
Watch the brown bees always toiling their best;
Put your own hands to the plow if you'd thrive;
Don't waste your moments in wishing, but strive."
Up in her face looked a mischievous elf,
"Don't forget, darling," said she, "help yourself."
Afternoon shadows grew drowsy and deep,
Grandma was tranquilly folded in sleep,
Nothing was heard but the old farmhouse clock,
Plodding along with its warning tick-tock,
Out from the pantry there came a loud crash;
Pussy jumped out from the hearth in a flash,
Back to her chair came this practical boy,
Steeped to ears in jam, custard and joy.
Frightened, he cried, "Please, I've upset the shelf.
Grandma, I minded; I did help myself."

—New York Evangelist.

The Boom of the Buckeye.

BY MAY L. WAMBOLD.

Not the great men of Ohio this time; not Garfield, nor Sherman; nor William the Calm, who has made such joyful rattle among the tin-pail brigades; only a story of a tree.

Long ago a lusty buckeye seed grew on the slopes of a beautiful California Valley. No fences or houses were there then, only some wandering tribes of Indians who ate acorns and roots, berries and game. One day they gathered for roasting, this buckeye with others. He was so heavy that he spilled out of the willow basket and rolled into the print left in the soft earth by the mighty foot of the chieftain. In the morning, the Indians mounted their animals and rode away, the buckeye chuckling to himself, for he had a plan of his own.

By and by the sun came up, and it grew warm. The earth was dry and the air sultry, and he became uncomfortable. There came a day that stirred the patient brown ball in the chieftain's footstep. The rain came pouring down, washing the fine rich dirt into all the holes and covering the buckeye completely. He was glad to feel the sun as it reached down even through the soil above him and gave him queer little thrills. He planned and meditated, but what he thought down there in the darkness, neither you nor I can find out.

In the morning he felt cramped and crumpled, and stretching a bit, he suddenly broke something! Little by little, with great care, he pushed his head out of the brown cover and finally heard the great world again. How differently it sounded with his ears opened! As he stretched up, he found himself humming, too, very softly indeed. If that surprises you, go into a field or wood some warm spring day, listen carefully, and you will surely hear things humming as they grow. At last the buckeye succeeded in thrusting into the air a tight bunch of long green leaflets.

As time went on, this firm shaft turned into feathery leaves and a stout brown stem. When he grew older and taller, he saw a little new house, two little children and a little dog. He waved to them to come and play near him, but either they did not understand or they could not go so far from the house and mother.

As they all grew older—girl, boy, dog, as well as

the buckeye sprout—each longed to do something more than drink in the sunshine and the air, play in the day and rest at night. For when the world is dark, trees and grass and flowers behave differently, as well as people. However that may be, the boy wanted to ride a horse and shoot a gun like his father; the girl thought it most delightful to make thin little rings of pale crust turn into great puffy grown doughnuts; the puppy was not content to help the man get the cows, but must bring them home himself; the buckeye plant would be a tree, holding birds' nests, and in growing leaves and blossoms, bring the clods and sand down at its root up into the beautiful light.

Day by day the tree grew and worked all it could; year by year new branches spread out, all in order, making the outside as round as a plump toad stool. One morning the sun found on the very top a long slender cone of tiny white flowers. During the day other cones burst open, till the tree bristled with them and the air was spicy with their fragrance. Some homeless bees knew a use for all this richness and started a hive in a hollow tree near by.

Besides these changes, as time went along, many other things happened. A new family of children and dogs stayed at a newer and bigger house. The girls played house under the tree, and the boys and dogs chased squirrels into its branches. Every year, besides the regular work of taking care of the leaves, managing the sap, and growing, there were the seeds to attend to. Sometimes too many wanted to crowd on one stem, or some were lazy and wouldn't grow, or greedy and wanted to get bigger than the other buckeyes. Most of them, however, grew steadily bigger and harder, till their thick rough coats were ready to rip.

One year four brothers grew on one stout stock. On a bright day in October, some girls from the great university, whose red-tiled roofs twinkled in the sun several miles away, found this tree with its family of buckeyes, and carried away the four brothers on the one stock. They were fastened beside a tall mirror, where they could see themselves every day. One of the buckeyes was talkative, and late one night when many folks are asleep, told to me the story of his family, as it was taught to every buckeye that ever grew on that tree. Back in the old century some one certainly told ambitious Buckeyes of Ohio to get out into the world and grow large. Your California Sister now tells you, young Native Sons and Daughters, to push out and up, and grow toward God and heaven by glad service. Hear the voices of the new century. What do they say to you?

Cloverdale, Cal.

True Gentleman.

"I beg your pardon!" and with a smile and touch of his hat, Harry Edmon handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you."

"Not a bit," said the old man. "Boys will be boys."

"I'm glad to hear it," and, lifting his hat again, Harry turned to join his playmates.

"What did you raise your hat to that old fellow for?" asked Charley Gray. "He is old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets."—A True Republic.

"You never saw my hands as dirty as yours," said a mother to her little girl. "No, but grandmother did," was the reply.

DOING IT FOR CHRIST.

Dr. Mason, missionary in Burmah, wanted a teacher to work among the warlike Bghais. He thought his boatman, Shapon, would do, so he asked him if he would go. But it would mean that instead of receiving fourteen rupees a month as boatman he would get only four rupees a month as teacher. After praying about the matter he came back, and Dr. Mason asked him: "Well, Shapon, what are you going to do? Can you see your way to go to the Bghais for four rupees a month?" Shapon answered: "No, teacher, I could not go for four rupees a month, but I can do it for Christ." And for Christ's sake he did it.

A merchant in Glasgow used to preach wherever he thought he thought he could do good. One day he was talking about Shamgar. "Over the hill," he said, "there came a man. He came near Shamgar and said: 'Shamgar, Shamgar, run for your life! Six hundred Philistines are coming over the hill after you.' But Shamgar said, 'They are four hundred short. I can take care of them.' He believed in Scripture, you see—that one should chase a thousand."—D. L. Moody.

Some one threw a head of cabbage at an Irish orator while he was making a speech. He paused a moment, and said: "Gentlemen, I only asked for your ears; I don't care for your heads!" He was not bothered with any more during the remainder of the speech.

We talk so much of trust in Christ that we are tempted to forget his faith in us—in our capacity and faithfulness. Has he not called us to be stewards? Has he not made us witnesses? Is it not the penalty of our sin and folly that his holy name is blasphemed because of us, and the reward of close abiding that we bring forth much fruit? Men choose for investment that which has a growing future, and he has invested his life and love in the assurance of our growth into his likeness.

Performance is the better part of promise. It is the way in which a lawyer or a physician handles his case today that gives value to his promise to handle another tomorrow. The habitually punctual man has little need to promise punctuality; the teetotaler is under no suspicion of getting into drunken brawls. A man's "I will" hangs largely on his "I do" and his "I am." To have one's promises respected, one must show himself worthy of respect when he makes the promise.—S. S. Times.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

What an immense gain it would be to the world if believers would concentrate their thought and work on the main issues, to the exclusion of what is of merely relative and incidental value!

WINNING FRIENDS.

Do you want to be loved, respected and trusted? Then ignore the likes and dislikes of man in regard to your actions; leave their love for God's, taking him only. You will find that as you do so men will like you; they will lean on you and trust you, and he will give you the spirit of comforting them. But try to please men and ignore God, and you will fail miserably and get nothing but disappointment.—Gen. Chas. Gordon.

It is true that the work of conversion is complete, but it is not all of grace to be converted. A boy may matriculate for the university, and yet he has all his studies before him. Lazarus was fully alive and raised from the dead by the word of Jesus, yet he was bound about with grave clothes. Saul was converted, and yet there was still much for him to learn and further experiences to go through with.—Bible Studies.

President Whitman noticed a boy standing still with his right arm raised and his eyes gazing into the sky. "What are you looking at, my lad?" he asked. "My kite." "But I can't see any kite." "Neither can I, but I can feel the pull." So it is when we are drawn toward a better life by the Holy Spirit. We may gaze into the sky and see nothing, but we "feel the pull."

It is as religious to rest when rest is demanded by the condition of the bodily frame as it is to work when health is perfect and strength abundant.

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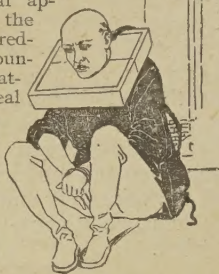
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When a Chinaman becomes a criminal, the law punishes his parents and even the grandparents. This is only the extreme logical application of the doctrine of heredity. In this country, we leave natural law to deal with its own offenses, and many a mother is punished through the physical weakness and peevish temper of puny offspring.



Women mainly err through ignorance. They enter the marriage state already disordered by irregularity of the periods. The delicate and sensitive organs, peculiarly feminine, are in no condition for the shock which is consequent on the great change. Drains that are offensive and debilitating are set up, inflammation and ulceration with female trouble are added in time, and when motherhood comes the strength of body is inadequate, and the condition of mind unfit, for the responsibility. The natural result is a child that is unhealthy and unhappy.

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To do one good deed is a greater re-enforcement to character than to spend the days in thinking about the good deeds you would like to do.

To do a favor in such a manner as to make the recipient of it feel that you have done it reluctantly is to show that you are lacking in the finer qualities of character.

Other things being equal, the educated man is superior to the uneducated; but in our practical world this superiority is never conceded till it has been actually proved.

The minister who can deliberately undertake to give his congregation what is commonly known as "fine preaching" is utterly lacking in that seriousness of moral nature which is the first condition of success in preaching the gospel.

There are many who would die for Christ, but in these times he calls for men willing to live for him. What is needed today is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration.—Strong.

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Take hold with God in his steady work for lifting up the world, and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant and luscious bunches heavy upon the bough, and you do not put the knife to the bark and see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges; live with all your might in the life of God, and you forget that any one has asked whether life is worth the living.—E. E. Hale.

A preacher who is earnest in spirit is likely to be animated in speech; but he will not fall into the mistake of supposing that it is necessary for him to be vociferous.

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